THE SURVEY

GRAPHIC NUMBER

FIVE ROADS TO AN OPEN MIND

Richard C. Cabot
Joseph K. Hart
Sam A. Lewisohn
Edward Yeomans
Sidonie M. Gruenberg

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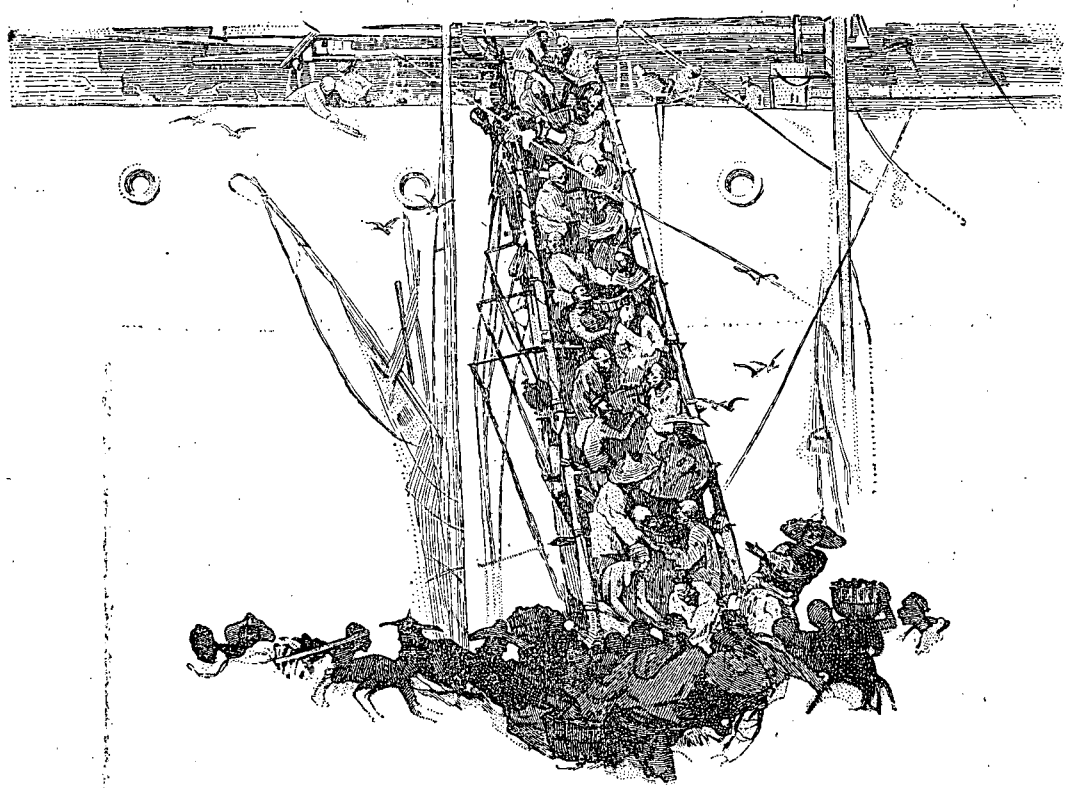

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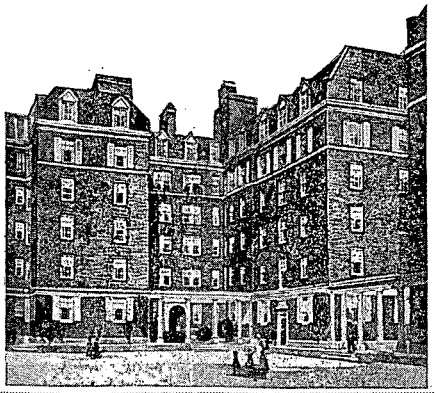

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The Harmon Foundation Quarterly Awards

I. *The Promotion of Public Health*

THE WINNERS of the first Harmon-Survey Quarterly Award, offered for the best short unpublished manuscripts dealing with some experience, invention or discovery in the field of public health, have been selected by the judges: Haven Emerson, M.D., Michael M. Davis, Alta Dines, R.N., Lee K. Frankel, W. S. Rankin, M.D., Mary Ross, Ira S. Wile, M.D., and Wade Wright, M.D. Manuscripts came from twenty-six states and Canada and *Egypt* to boot! The first-place article will be published in the Survey Graphic for October; others will follow. The awards:

FIRST PLACE and $250 to *Mrs. Mary Breckinridge, R.N.,* of Lexington, Kentucky, for AN ADVENTURE IN MIDWIFERY. Mrs. Breckinridge, who is director of the Kentucky Committee for Mothers and Babies, writes of her work in the Kentucky highlands.

SECOND PLACE and $100 to *Mrs. S. B. Whittier* of Chattahoochee, Georgia, for COW-GIRLS TO THE RESCUE, which tells how "home talent" successfully cleaned up and kept safe the milk supply of a Georgia milk village. Mrs. Whittier writes that the prize money will go, appropriately, toward an electric refrigerator.

THIRD PLACE and $50 to *Ella G. White* of Austin, Texas, for SAFE DRINKS FOR TEXAS. Miss White is secretary of the division of sanitary engineering of the Texas State Board of Health, and tells how training courses for water-works-workers improved drinking water in Texas.

HONORABLE MENTION to *Dorothy Deming, R.N.,* director of the Visiting Nurse Association, of Holyoke, Massachusetts, for SELLING HEALTH THROUGH WASHING MACHINES; and to *Katherine Faville* of Lake Mills, Wisconsin, for her suggestive account of successful cooperation in A COUNTY ADVENTURE IN DENTAL HYGIENE.

II. *What About Leisure?*

THE Second Quarterly Award, announced in The Survey for July 1, 1926, swings from the field of health into recreation and the use of leisure-time. Awards in the same amounts as those of the first quarter are offered for manuscripts on Play for Grown-Ups. *This is the last call*: manuscripts must be received in the office of The Survey, 112 East Nineteenth Street, New York, by noon on September 30, 1926.

HERE is a chance to get down on paper that old idea of yours about a neighborhood club that wouldn't get stuffy; or the Jones Street Follies; or the self-starting self-supporting lending library in Carter's Corners; or that Maennerchor that swapped programs with the Mendelssohn Society; or the . . . . . oh, *you* tell one! Leisure is something there can't be too much of—but what *is* leisure? And what in the face of this overripe civilization of ours are you going to do with it?

IDENTIFICATION must be by means of a pen-name signed to the manscript, with an accompanying plain, sealed envelope having on the outside the pen-name, and on the inside both pen-name and the real name and address of the author. Manuscripts are sent at the owner's risk, and none will be returned unless accompanied by sufficient postage.

MANUSCRIPTS must be not less than 1,000 nor more than 2,500 words in length, typewritten, double-spaced, on one side of the paper.

THE JUDGES for the Second Quarterly Award are Robert E. Park, professor of sociology in the University of Chicago; Joseph Lee, president of the Playground and Recreation Association of America; Robert Sterling Yard, executive secretary of the National Parks Association; Walter W. Pettit, New York School of Social Work; and Geddes Smith, associate editor of The Survey.

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THE SURVEY

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The Gist of It

THERE'S a keen edge to Mrs. Bruère's scissors, as Survey readers well know, and it is a pleasure to promise that every issue of Survey Graphic this winter will carry a full-page of these paper-doll cartoons transfigured into genial social satire. The frontispiece for this number begins a series in which A Townswoman Looks At Her City.

SAM A. LEWISOHN contrives to fit the mental hygiene pattern—so often applied to the worker in our more or less scientific attempt to improve the pace of industrial relations—to the other foot. Here (p. 565) he studies with fresh insight and authoritative knowledge the problem of management as itself a difficult, yet crucial, factor in the mental hygiene of industry—a problem in which the open mind is an urgent need. The article is drawn from Mr. Lewisohn's book on The New Leadership in Industry, which E. P. Dutton & Company will publish this month.

IF Denmark can provide for its young men and women institutions that breed the open and independent mind, why cannot America do likewise? Professor Hart raises the question on p. 569, and answers it with the passion of deep-lying convictions.

WITH the ripe counsel for social workers which Dr. Cabot offers in Ethics and Social Work (p. 572) he brings to a close the series of articles on Adventures on the Borderland of Ethics which began last December with a provocatice article on training for the ministry, and has since touched on the borderlands of medicine (March), business (April), and education (June).

A YEAR ago, in the July issue, a group of writers turned their eyes on the New England village and brought news of its robust present in the light of a century and a half of history since the shot heard 'round the world. Mr. Greeley, in that number, paid his respects to Lexington. This month Mr. Yeomans writes of a prophet not without honor in Concord—a vigorous leader toward a richer culture for all America (p. 577).

FRESH light is thrown on the puzzling pattern of statistics-since-prohibition by the study of death-rates from alcoholism contributed by J. Rosslyn Earp (p. 581). Master of arts of Cambridge and doctor of public health of Johns Hopkins, the author brings experience on both sides the water to the service of his "chief interests—education, statistics, internationalism." He is director of the department of health of Antioch College.

GWENDOLEN HASTE, who grew up in Montana and won there the feel of the frontier which colors her verse (p. 584), is a member of the Survey staff. In 1922 she was awarded The Nation poetry prize. Thoreau MacDonald is a Toronto artist whose work is frequently seen in the pages of the Canadian Forum.

THE DIRECTOR of the Federation for Child Study leads the way in a revealing excursion among the youngest of the races—the youngest of all races in our cosmopolitan population. With deft psychological analyses she traces prejudices back to their origin, and points another road to the open mind which adults of today so often lack, and adults of tomorrow must have if we can contrive to give it to them (p. 586).

PUBLICATION of the Analytical Index, suspended during the summer months, is resumed with this issue. It will be found on p. 603. The editors will welcome suggestions from readers as to ways of making this feature fit their special needs.

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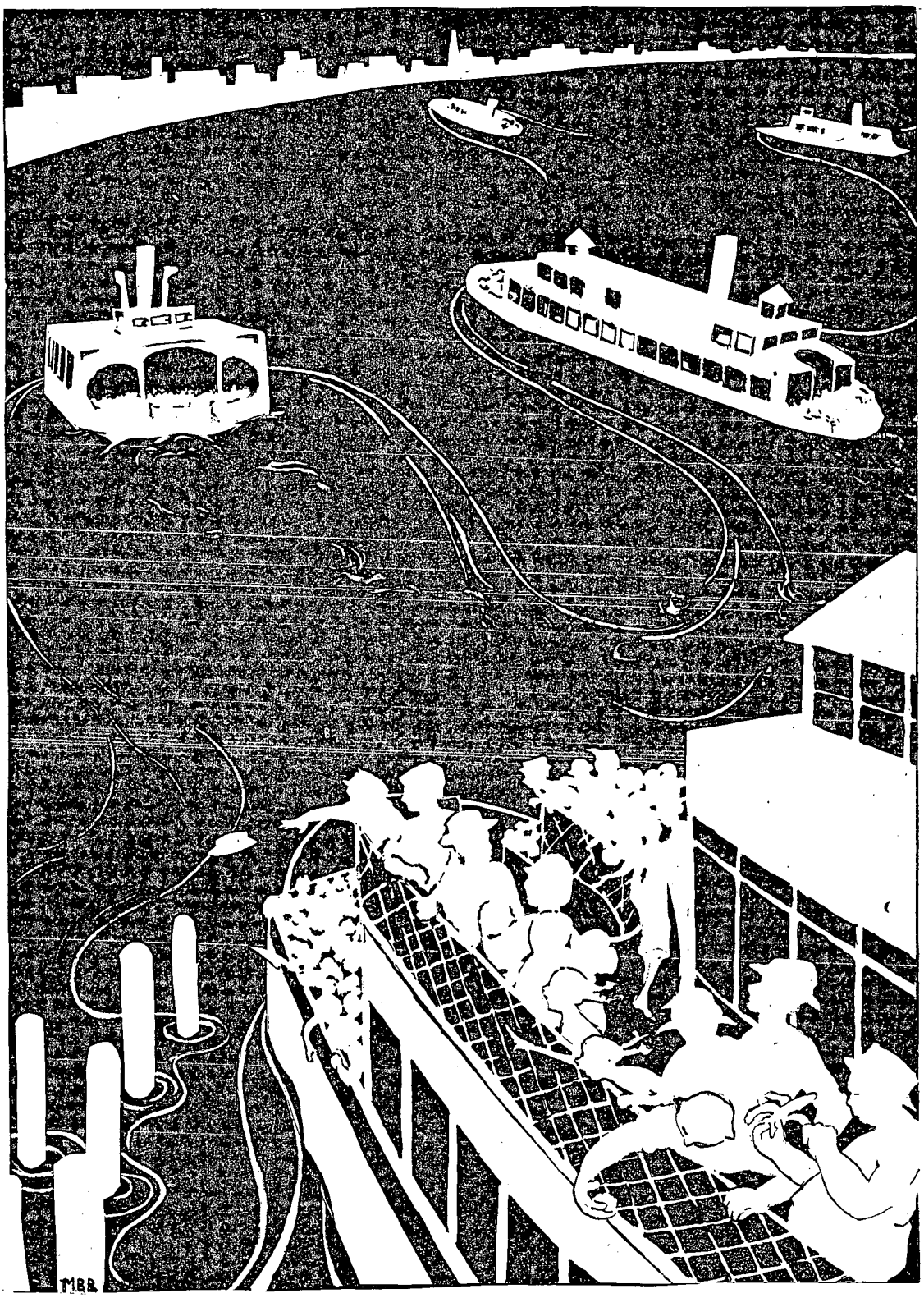

Scissors Picture by Martha Bensley Bruère

THROUGH THE EYE OF MY SCISSORS
I—After Labor Day

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THE SURVEY
GRAPHIC NUMBER

SEPTEMBER 1, 1926

Volume LVI, No. 11

Management: A Behavior Problem

By SAM A. LEWISOHN

The key to sound industrial relations, Mr. Lewisohn contends, is in the mental hygiene of employers. As vice-president of the Miami Copper Company and chairman of the board of the American Management Association, he writes out of living experience. The present article is drawn from the main argument of his forthcoming book, The New Leadership in Industry.

THERE has been much discussion of the mental hygiene of industry—the discussion invariably dealing with the problems of the mental hygiene of employes—but nothing has been said about the mental hygiene of employers.

I am reminded of an episode which occurred at a meeting of a society for mental hygiene. One of the speakers, a judge of the Children's Court, stressed the necessity of mental hygiene among children. Whereupon, the presiding officer, a physician, suggested that the judge had omitted an important aspect of the matter and that was the necessity of studying the mental hygiene of many of the judges.

In a similar sense, it seems never to have occurred to observers that a most important aspect of the labor problem is the mental and emotional make-up and background of the executives. In books on industrial subjects, when space is given to employment psychology, the discussion of such topics as Instincts in Industry, or Mental Hygiene of Industry, is usually devoted almost entirely to the employes. Management has been discussed in the abstract. But there has been little discussion of the psychology of the men who make up management.

As the employer is the most influential person in industry, it is well for all interested in the future organization of the industrial structure to remember that the executive temperament is seriously to be taken into consideration in the development of a better administration of industrial activities. Any program for improving management must be preceded by an analysis of the ideas, obsessions, prejudices, if you will, of the executive temperament. And if the formula of reorganization is incompatible with executive traits, production will be seriously impeded. A great deal of the industrial thought of the future should, therefore, be devoted to the psychology of employers and of leadership.

In industrial relations a great deal has been said of the necessity of cooperation between *both* sides, with the implication that the managers and the managed are to an equal degree responsible for the outcome. The fact is that the responsibility for bringing about sound relations between employers and employes is not equally divided. The individual initially responsible and influential in the industrial scene is the employer. In cases of difficulty the primary deficiency in personality is likely to be his. If he is equipped emotionally and intellectually to lead wisely, the industrial situation is almost certain to be good. If he is biased, ignorant or neglectful in the matter of human organization, there is apt to be an unhealthy condition. It is for this reason that the psychological orientation of the employer is initially more urgent than that of the employes, and the education of the employer is more important than that of the employe. When once this conclusion is accepted, one no longer can put all the emphasis on the necessity of both sides cooperating, but must give first attention to *the responsibility and initiative of management* to bring about such cooperation.

As the principal factor in industrial harmony is the leadership of the employer, we come to the question: Who are these employers? The average person is likely to reply at once: "The Capitalists."

The term "capital" is an abstract symbol of an economic

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interest and an emotional grouping, rather than a precise term. As a result, the term "capitalist," as commonly used, is a very vague one. It comprises such diverse groups as bankers, merchants and manufacturers. Some of these have actual contact with the laboring men; others none at all, as for example, wholesale merchants dealing in commodities. The latter have very little grasp of the real influences affecting employer-employe relations. Their ideas about the labor problem are remote and confused.

It is often amusing to hear merchants whose experience has been wholly in buying and selling commodities, or bankers whose experience has been confined to buying and selling money and securities, talk wisely about the labor problem. They are not unlikely to ascribe all the ills of the economic world to the "iniquitous laziness of the laboring man." A banker from England, who traveled over the United States visiting only banks, reported as his conclusion that we might expect serious economic difficulties in this country because labor was inefficient and wages too high. The man had not visited a single factory.

These groups of capitalists know so little of the daily relations of industrial life that they are unable to differentiate between the field where labor and capital have an identity of interest and the field where these interests are divergent. They are also the ones who join with lawyers in proposing such panaceas as compulsory arbitration. Having little information about the dynamics of the situation, they have helped to obscure the real administrative nature of the problem. They have seen the remedy as purely judicial. Perhaps it is their influence that has diverted attention from the important problem of the daily, intra-plant, administrative relations. It is only when we come to the actual employers of labor—the manufacturer, the retailer running a large establishment or the contractor—that we have a type of capitalist who has administrative relations with laboring men.

Let us examine the individuals with whom we are primarily concerned. There are employers or contractors who own their own plants and manage them directly, and there is a heirarchy of salaried managers, superintendents and foremen. We have backward-looking and forward-looking executives among them; chauvinists and liberals; those who believe in fighting on all fronts and those who realize that those problems call for constructive qualities of leadership. And the problem of mental hygiene is how to evolve the second type.

How can this be accomplished? The answer would seem to be, first, by removing certain obsessions and traditions from their minds; second, by setting a new fashion in leadership; and third, by conceiving the training and development of leadership in broader terms.

WE must change executive temperament by developing different behavior patterns. The attitude of industrial leaders can be explained in part by certain innate psychological characteristics, by a natural arrogance of leadership arising under any system. In addition, there is an acquired attitude due to a traditional environment and to obsessions resulting from the industrial relationships of the present system. It is the conjunction of the two elements, a natural autocracy and an acquired attitude, that explains why the leaders of today act as they do.

Though employers come from dissimilar environments and in many respects are affected by dissimilar influences, in one respect they seem to have the same emotional backgrounds. They are, in most cases, *class conscious.* Now to suggest that employers are class conscious may seem strange. Writers who dealt with the subject of crowd psychology in the past usually pointed to the poor, to the non-privileged groups, as if they alone invariably constituted the crowd. This has been the every-day assumption of the man on the street, one of the conventional "stereotyped" ideas. It is one of the accepted hypotheses from which we habitually reason. Everett Dean Martin, in his Behaviour of Crowds, has conclusively shown, however, as have others, that there is as much crowd psychology among groups of the well-to-do as there is among less favored groups, that the tendency to have a fixed set of ideas and to approach some subjects in a mob spirit is not confined to any particular stratum of society.

Those who have an opportunity to discuss industrial relations with employers will probably agree that, often without being aware of it, a large proportion of employers and executives are class conscious. When an issue comes up concerning the labor problem, they do not think; they feel. They may approach other problems in an objective, even a scientific spirit, but on labor questions they quickly strike an attitude. How differently executives will react to difficulties interposed by physical causes and to difficulties interposed by human situations! In the former case they usually display poise and patience. In the latter they too often give way to a futile exasperation. The capitalist and labor groups regard each other somewhat as might one hostile tribe or hostile nation another. As a result, when difficulties arise within the economic system, instead of attempting to go to the root of them and to solve them constructively, the tendency is to heap the blame upon the opposite camp.

What influences have made the employer class conscious? The following theory may be a clue.

History shows that every social and economic system has been subjected to criticism. The capitalist régime, in an era of political freedom, has probably been subjected to more universal and more continuous attack than any other system. Whether justified or not, this criticism has constituted a ceaseless moral offensive. Employers have been made to feel that they are the oppressors. This feeling is in contradistinction to the inferiority complex and persecution mania of workers. Because under this system the leadership is constantly under the charge of exploiting its subordinates, inner feelings of uneasiness or guilt, which modern psychologists claim we all possess within our unconscious areas, have been stirred up.

Thus the relations of employers with labor are tinged with an unpleasant emotional state, which makes the whole subject disagreeable to them. Consequently, as with many distasteful subjects, there is a tendency to neglect labor relations. This tendency may be compared to the *flight from reality* that we find in a person, particularly one who is neurotic, who does not want to face a disturbing situation.

The employer reacts in one of several ways. The whole matter may be left to subordinates to handle, who use archaic methods handed down from generation to generation. Workmen are employed and discharged by foremen. Favoritism or nepotism may be the rule. Modern methods of promotion or of job analysis are unknown. The personality of the laborer is ignored and "labor" is treated en masse as a sort of wholesale gelatinous commodity. Employers who in other matters insist on modern scientific methods will be satisfied with "old wives' tales" as formulas for handling labor problems.

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In place of this attitude of neglect, the class conscious spirit in other cases takes on an aggressive form, a "hard-boiled," "die-hard" spirit. The employer then takes the attitude that most workers are lazy good-for-nothings who are merely looking for a chance to "do" him. He makes the same kind of error as the radical wage-earner who lumps together all people of wealth as robbers and scoundrels. Picking off "agitators," fighting all attempts at unionization, and other direct methods result. Success is measured by the extent to which these measures keep the labor force submissive. This spirit is often fanned by incendiaries among the employers who seem to enjoy stirring up class antagonism. One suspects a pathological quality in their fanaticism. Such employers are every bit as dangerous demagogues as those against whom they harangue.

On employers of a different make-up, there is still another effect of class consciousness. They adopt an attitude of benevolent paternalism, sometimes with a mixture of Prussian sternness, sometimes with an element of the religious and the sentimental. To borrow a term from modern psychology, there is a type of employer who in a sort of evangelical spirit "over-compensates" for his own class consciousness, by a desire to do good to his people. It was in this mystical mood that a good deal of the welfare movement was conducted. Some called it "playing Santa Claus" to the worker.

BUT it does not follow that because employers are class conscious they are merely the puppets of capitalism. One group of persons, not familiar with the way business is actually conducted, have a romantic theory that the reactions of industrial executives are in response to those who give them their bread and butter—the "capitalists." There is an idea current in some quarters that action towards labor is controlled by such a definite capitalistic attitude that when an executive acts, he does so as a sort of economic automaton instead of as an individual.

Of course, there is a certain amount of this. In a fight against the closed shop in some city, especially in a Western community, all employers would probably stand together. They would be backed by the merchants and bankers. And, of course, there have been the wider movements, such as those for the "American Plan" campaign. There are waves of propaganda of this kind based on a general prejudice against unionism and against independent action on the part of the labor group, not only among people of large means but also among the middle-class.

But there is unquestionably a great deal of exaggeration in the idea that "Wall Street" makes decisions on all questions. The corollary is that if "Wall Street" should suddenly change its views, the executives of the plants in the country would at once change theirs. The notion makes it appear that the obstacle to better labor relations is solely that of a small financial oligarchy. If that were true, our problem would be much simpler. It would involve solely changing the character of the control of industry, and not changing the traditions, attitudes and personalities of production executives.

That the idea that the banking group controls labor policies is a great over-simplification may be illustrated by the following example. There is a prominent banking house which is interested in the Baltimore & Ohio Railroad. It is also interested in the Union Pacific Railroad. Both are very important railroad systems. It would seem that the influence of this banking house should be similar in both railroads. But the railroads have radically different labor policies. The B. & O. Railroad has introduced an interesting experiment in working out cooperation in the shops between union committees and managers. The Union Pacific has refused to treat with the unions and instituted an elaborate plan of employe representation.

As far as production and employment policies are concerned, modern financiers, in most cases, leave the matter entirely in the hands of the major executives in whom they have confidence.

IT is from the resident manager that the entire atmosphere and spirit that exist at a plant spring. He sounds the note for the others to follow. If he is reactionary, a liberal labor policy is impossible. Even if he has the will but lacks courage, initiative or social ingenuity, a policy of experimentation with newer labor methods will not be carried through.

The surest evidence that the psychological attitude of the resident managers is important is this: if the group in financial control or the major executives are more enlightened than the local executives, they are apt to have a real uphill job in winning over the lesser officials to their way of thinking. A banking management with which I am particularly familiar, constituting so-called "absentee landlords," has often found it difficult to get modern labor policies adopted at the various plants under its financial control. In other words, bankers are confronted with just the problem we are discussing. One of the first impressions I had of such conditions was a conversation with a well-known labor authority, director of industrial relations in a large mining corporation. It was astonishing to hear the difficulties he encountered in getting the local superintendents and general managers of the several plants of that organization to cooperate with him or to adopt modern methods, although at the instance of the central office it was his duty to install them.

Much of the reluctance of the resident executives to share authority is easy to explain. One of the advantages of capitalism to him is that, under its unified but decentralized control, there is a single leader to look to who is interested in the details of the project. The executive can count on the "man at the top" to "back him up" in time of stress, and to reward him for good results. The alternative which the executive fears is to have to deal with a group of people with divergent interests, with whom he will have to play politics in order to maintain his position. In the psychology of the industrial executive, therefore, one must take account of his aversion to anything that has a semblance of "politics."

It explains also the resistance to unionism which is so strong among executives. *There is usually more prejudice against unionism among resident managers and local superintendants and foremen, than there is in the home office among the upper executives and directors who constitute the "capitalists."* The lower executives bitterly resent this interference with their right to be "boss" of their domain, which they feel is one of the perquisites of their position.

Impatient to get results, executives forget that in adding machines the response is automatic but that from human beings cooperation must be developed. They resent the expenditure of time required. Sometimes the non-capitalist managers are the less enlightened. I venture to believe that Mr. Willard, of the Baltimore & Ohio Railroad, is more enlightened in his management than was Mr. Stone, of the

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Brotherhood of Locomotive Engineers in his policy with respect to the mines owned by the Brotherhood in West Virginia. I have no doubt that Mr. Filene is more forward-looking in the organization of his personnel than the committees that manage the English cooperatives.

I cannot refrain here from including still one other observation on this important point, taken from Beatrice Webb's interesting autobiography, (My Apprenticeship, New York, 1926). She states:

> In attending the committee meetings of local stores or lunching with the directors of the Cooperative Wholesale Society, I noticed that they were completely absorbed either in discussing what their members were buying and would in future buy, or in discovering how the commodities or services could be produced at a lower cost and of a better quality. . . . The natural bias of the committees of management, like that of all administrators, was to "maintain discipline" and keep down cost of production. They inevitably tended to ignore the way this maintenance of discipline and lowering the cost of production might affect the daily life of the employees. (p. 374.)

At one time a great deal was made of the possibilities of developing the profession of employment management; and it is true that this development represented a long step in the right direction. But it was soon found that the employment manager was helpless unless the general manager in charge of the entire plant had sufficient background to make him sympathetic with the purpose and operation of the personnel department. In cases where he was not responsive, he could block any efforts at modernization that the personnel manager attempted to introduce. Some went so far as to suggest that the personnel specialist should have jurisdiction coordinate with the man in charge of production or finance. In the few establishments in which this plan was tried it proved impractical from an administrative point of view. The management of human relations must finally rest in the hands of line officials—the regular production executives.

The industrial relations department then becomes chiefly educational. It must bring its influence to bear through the operating heads rather than independently. The personnel man must work either as advisor or as assistant to the line official. The regular operating managers continue to be responsible for the management of human relations.

It is therefore especially significant that managers are so largely products of the technical schools and that foremen too are now being recruited from this source. Dean Kimball, of the Cornell Engineering School, estimates that 75 per cent of the graduates of engineering colleges subsequently occupy managerial positions in industry. Not only the technical problems but also the management of the human relations at the various plants are in their hands. It is futile to attempt to make any progress in problems of human relations over the heads of these engineers, and the question is: what preparation have they had for their jobs?

At present, they come from college without any definite training in leadership. The evidence is clear that the training given by our engineering schools does not adequately equip a man to handle so-called "human engineering." Industrialists have found that the men who come from such schools are excellently prepared in technical subjects—matters having to do with inanimate things—but woefully unprepared in the art of developing the human beings under them.

Is this lack of training justifiable? Financial and technical problems may loom larger on the surface and they may be more fascinating from an intellectual point of view. But to consider the problem of human organization as therefore of less fundamental importance is to have an entirely false sense of perspective. To use an analogy, in the engineering field it is not always the large parts of the machine that cause the trouble. Engineers have concentrated much attention upon the perfecting of the bearings and working parts of machines, because it is only by solving the problem of friction that certain machines have been made at all practicable. Following this analogy, there is no problem of greater importance for a sound perspective than making certain that the bearings of our human industrial structure are properly designed, properly constructed and properly adjusted.

In the last fifty years we have heard repeated over and over again the cry "if only labor leaders were better educated!" By the proper education of the workman and of his leaders much, it has been hoped, would be accomplished. Education, cultural and economic, of the adult workers is excellent and deserves the widest support. It is, however, a slow process, and this movement alone cannot furnish the means of substantially improving industrial relations in the near future. The modern workman has, it is true, an awakened imagination. He should be given a larger voice in matters affecting his status and his particular work. *But it is the employer; as the one responsible for administration, that must initiate him into his new rôle.* When it really comes to bringing about team-work in our industries and the proper adjustment of the individual to his job, it is the employer, the managing executive, not the trade-unionist, that is the important factor.

The education of the employers in employer-employe relations would, therefore, seem to be of at least equal concern with workers' education. I put it up to a well-informed employer who, in his very complicated industry has gone as far as any one in working out constructive policies. His answer was: "It is just four times as important." Yet, up to very recently, the education of executives in the proper methods of handling personnel has been almost wholly neglected.

Now, executives and business men desire to be active in those affairs which will give them prestige in the eyes of the community. Like boys at college—and it must be remembered that active business men are often emotionally grown-up boys—executives like to be prominent in affairs which are generally regarded by their equals as important. Men in active life, as differentiated from philosophers, are disposed to make life a series of games. In fact, in colloquial speech, we hear of men playing the financial game, the publishing game, the law game. Is there any hope that in time they will learn to play the human organization game?

The problem is largely that of securing a new emotional orientation toward the subject on the part of our employers and our executives. Instead of boasting of the size of their plants, the quantity of their output and the amount of their profits, they must be induced to boast of the excellence of their methods of human organization. Their sporting instincts must be diverted in this direction. The proper treatment of this subject at professional schools, such as engineering and business colleges, will prove an important element in arousing more interest than has been manifested in the past.

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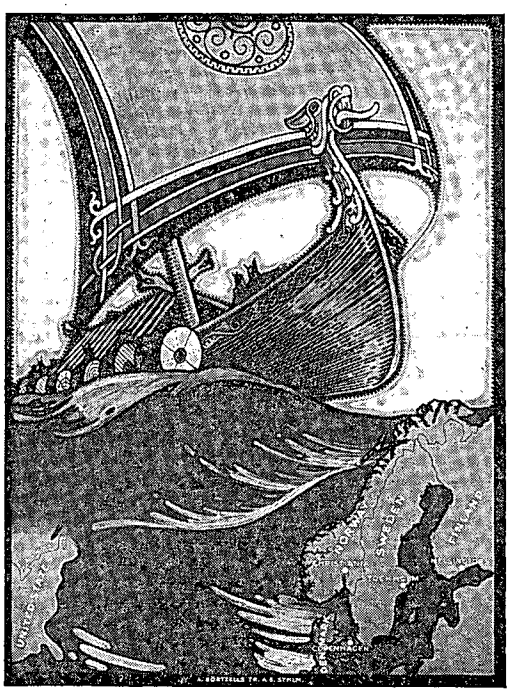
The Plastic Years and the Open Mind in America

By JOSEPH K. HART

Since returning from Denmark and the publication of earlier articles in this series, Professor Hart has talked with many scores of people. "Can't we have schools like the Danish People's Colleges in this country?" they have asked and urged. "Why can't we have them? We have enormous need for them, and we have the money to pay for them! Why can't we raise the money to begin the building of such schools—and such a life—here, in America? Why don't you do the thing yourself? You'll find people eager for it, everywhere!" Professor Hart gives answer to these questions in this third and concluding article.

AMERICA leads the world in psychology—of the academic type. But America does not lead the world in the understanding of mind, especially *the mind of youth*. Yet, to *understand the mind of youth* is the gravest problem of our times. We face social issues that can never be solved without the discovery of *new minds*, and the only place where new minds capable of releasing new intelligence can be found is in the generation of youth. Hence, we shall do well to look closely into what other peoples have to teach us with respect to this most important of all our problems. And in this realm of understanding youthful mind, the Danes are pre-eminent.



Courtesy of Scandinavian Steamship Line

Out of their ancient practical knowledges and their new sciences they have developed the technics of an amazing agriculture. So, also, out of their ancient practical understanding of life and their new knowledge of the growth of mind, they have developed an amazing culture of intelligence. They do not create the crops they harvest in their fields. They do not tie old ears of corn to the new corn stalks in order to make sure that the new stalks will bear ears of corn. They provide proper soils; they select good seed; they sow at the right seasons; they cultivate intelligently; they wait the rains of heaven and the warmth of earth; and, for the most part, they reap the expected harvests in due time. They are culturers of the fields; they work with nature; and they get the rewards that intelligence deserves.

They use an analogous technic in their folk highschools. They do not create the minds that develop in those schools. They do not control those minds. They do not tie old forms of culture to those minds in order to make sure that they will be cultured later on. They provide the proper soils for growth; they take young people at just the right season of their lives; they cultivate them intelligently; they surround them with the climates of cultural growth; they trust the processes of development; they provide that "silence and long time" which John Keats held to be foster-mother of culture; and, for the most part, they reap the expected harvest in due time. They are culturers of minds; they work with nature; and they get the rewards that intelligence deserves.

NOT long ago it was my good fortune to see a city group of American young people in action. There were about a hundred young men and women of the same general age period—eighteen to twenty. They had come together to discuss some fundamental problems, of the sort always under discussion in the Danish folk highschools. Three or four adults of wide experience with the world and with youth were present. I had come as an interested spectator.

If such a meeting had been held thirty years, or so, ago, the adults present would have taken charge of the occasion, monopolized the time, and told the young people "just where to head in at." But times have changed. Where does that happen in 1926? At this meeting the adults present had practically no function, whatever, save that of presiding and "giving youth its chance." The experience of age counted for almost nothing; the inexperience of youth counted for everything. To be sure this was a metropolitan gathering, with many over-sophisticated young people in it. A rural gathering might have shown a different quality. But here, for four hours, youth spouted and spumed: suggestions flew thick and fast; opinions carromed off other opinions in a dizzy game of intellectual pool—without much bottom. The end was nothing that

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could be stated, or carried away by anyone. It seemed to me, then, as it seems to me now, that the results were not only not valuable; they were quite positively injurious. Adult experience abdicated its duties, and youthful inexperience went through a riot of momentary opinionating that came from nowhere and went nowhere, leaving all concerned a little more superficial and arrogant than before.

It was not the fault of youth, of course: it was the mistake of those who should have been wiser, being older. Once we dictated to youth, and made irreparable mistakes. Now we abdicate all direction—and make equal mistakes. Is there no place in the living of youth for the experience, good or bad, of age, of the ages?

Danish folk highschool leaders hold that youth wants help, today as never before. Youth wants age neither to dictate nor to abdicate, but to share, to participate in a common life. Dominated by age, youth sulks and rebels—and destroys itself. But when age and experience abdicate youth spouts and spumes—and likewise destroys itself. It is only when age, grown wiser than we of America are, supplies with broadly impressionistic strokes the outlines of the answers life has accumulated through the centuries that youth has the *materials* out of which to make its own times. Of course, we think we are doing that in our schools and colleges!

But I must turn to another aspect of this same problem, giving it in the American dialect. For three hundred years America was intent upon "saving" its youth, by religious methods. Religious salvation consisted, for the most part, of an immense emotional stirring—usually in these same adolescent years—with the result that the "awakened" youth was ready to give his whole strength and being to any compelling cause. He was ready for life, for a task, for knighthood, for the fight against evils, for the battle for a better world. And he "joined the church," assured that in that fellowship he should find protection for his emotions of beauty and joy, and tasks that would give content to his mind and outlet to his will.

He did not always find what he expected. Conventional religionists held "conversion" to be a religious experience, self-sufficient, needing no further "content." Taylor, Rauschenbusch and Gladden might urge them to look more deeply into the matter: that urging was in vain. They rarely saw this experience as a release of great social energies; they rarely thought to hitch this dynamo of power to tasks of social and moral reconstruction; they almost never undertook to feed this released personality with the materials of a finer human world in the making; they wanted this "saved soul" to center its affections upon "higher things." Hence, within a few months most of this energy would be allowed to dissipate, until boredom succeeded to enthusiasm and death took the place of life. Hence, in these more realistic days, salvation by emotion has been largely discredited, even by religionists. And when we add the fact that intellectualistic psychology, which tries to construct life out of atoms of sensation, has put its disapproval upon all such "irrationalities" as "conversion," the story is told!

But—we can't get along without "salvation"! So, now, we are to be saved by means of *facts*. This is the gospel of salvation by means of science: in social matters, salvation by means of sociology. In this gospel, emotion has been discredited, partly by the former excesses of religion, partly by the sophistications of science. In this gospel we are to deal with facts—and facts are to deal with us: and when we get through, we shall be saved! America is strong for this gospel: the Fact-Finder is the New Messiah!

Facts are important, of course. But we have no *appetite* for facts. We merely want them piled up: we need them, not for *use*, but for *salvation*. Hence, research institutes pile our tables with bulletins of facts. Libraries are built to house the printed supplies of facts. Journals are published to spread facts abroad. Schools grow up with curricula made of facts, and with teachers bristling with facts. Everything is done with facts, save one thing, namely using them. But this seems a small matter: if the Fact-Finder is to save us, why worry about fact users? To such a stage of intellectualistic futility has our gospel of salvation by means of facts brought us!

Now, the Danes have rejected both this gospel and the older emotional one. Rather they have seen that both gospels are real, when they are properly related to each other. *Facts* are important, they hold; facts are essential to any program for the further extension of human freedom. But facts, by themselves; facts in books; facts in libraries; facts spread broadcast to people who have no appetite for facts, are without consequence. Facts enlarge life when they are *in* life. And the task of education, as of civilization, is that of finding some way of getting the facts we know used in the reordering of the world.

The Danish folk highschool has found the secret of this mystery. In the folk highschool—youth still experiences the reality of the older gospel of emotional stirring: Denmark, and the world, come to him through the colorings of emotion, as once the Kingdom of Heaven and the Vision of the Holy Grail came to other generations of youth. But having caught such visions, these days, Danish youth is not left to wander over the earth in search of emptiness; or to find flatness of emotion in a few brief weeks, because the contentless vision has been allowed to fade. The Kingdom of Heaven, these days, is man's better life on earth; the Holy Grail is the ideal of a better Denmark, in the midst of a better earth. And the eager heart of youth feeds avidly on the facts that help him to make real to himself how this better Denmark and this more human earth can be achieved. Sociology means social understanding of Denmark. Economics means intelligence with respect to the cooperative movement and its functions in the life of the people. Science is the technic of making a more secure community industrial life, out of which shall bloom the cultural, spiritual realities of the home community. *Mind* is the instrument of translating fact and idea into structure of social living. Intelligence is the tool that makes technics and institutions and habits and customs over to conform to the new needs of the new day. The folk highschool is the germinating plot where the seeds of life are sown in warm soils and the new crop is protected during its early months and welcomed into the sunlight and freedom of the community. Here, the *old* and the *new* coalesce and grow together—in the mystery of this laboratory of nature—to become existent reality, and to promise the new realities of tomorrow!

This Danish use of these adolescent years for the initiation of youth into realities of life and mind combines the world-old wisdom of Neolithic man with the latest findings of social psychology. Neolithic man used this period

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of adolescence—which is the real second childhood of the individual, and the first distinctively *human* childhood—as the time of initiation of the new—and possibly dangerous—person into the repressive forms of the group folkways. Youth accepted those initiations eagerly, for they meant membership in the adult world; and thoughtlessly, of course, for youth did not know that they also meant subordination to an immemorial and unchanging past. The Danish folk highschool experience is an initiation, also; and youth accepts it quite as eagerly, for it means membership, eventually, in the adult life of the community. But, it does not mean subordination to a changeless past: it means, in Denmark, a gateway into the world of modern science; the mastery of the latest technics of industry; and the release of the whole personality of youth into the cultural freedom of the free community.

It is obvious that any such freeing of youth into the contemporary world of science must open the gateways of criticism upon all the hidden areas of institution and belief. Hence, we need not be surprised to find that Denmark has re-discovered all the ancient joys of her pagan folk-life; that she is engaged in slowly humanizing the state (Lutheran) church and making it an instrument of community goods; or that, in applying science to the uses of life, she has shorn that science of its latest dogmatisms and made it what it should have been, everywhere, the servant of the life of men.

Nor need we be greatly surprised to learn that "the State of Denmark" has long ago lost its fear of education, and even its pride in its own prerogatives, so that, today, the state, as I have previously shown, helps support these people's schools without trying in any way to control them, because these schools have done such magnificent work in making the people intelligent and free—and the state is, in the long run, just an instrument by means of which the people get things done that they want done, having no prerogatives of its own.

So, education in the Danish village and countryside has come to be a curiously new, and yet strangely natural sort of program for both children and youth. Children go to school, there, as here in America, from the age of about six (or a little earlier) to about fourteen. These village schools are public schools, of course. But they have been very greatly modified in recent decades. In the 'eighties and 'nineties of the last century, growing groups of young parents who had been students in youth in the highschools began to be found in many of the villages, and the question arose as to why they, who had known a freer type of school themselves, should subject their children to the rigors of the old system of public schools. This question would not down. It broke through into open action. "Free schools" for children were set up in many villages—in a very great many villages. These new schools were tuition schools, of course. None the less, they developed such active competition with the public schools that the latter, in sheer self defense, were compelled to make themselves over in some degree in line with the new movement. Hence, presently, when the public schools had become sufficiently "free" in spirit to meet the needs and demands of the parents, the private "new schools" were gladly abandoned. Today, few of those private "free schools" remain: the public schools have met the needs of the people—that is to say, in all the village and countryside areas of the land. But, if at any time, the public schools begin to show signs of returning to the old rigors of the system, the threat of the possible development of a new "free school" is sufficient to waken the public school authorities to the precarious position in which they stand.

Hence, the children of the village have their eight years of early schooling in schools that are fairly free in their spirit and technic. Then, after fourteen, those children who are going to the university, or to other advanced *schools of learning,* spend the next four years, or so, in the Latin preparatory schools, or their like. But the children who expect to go at eighteen to the folk highschools spend the intervening four years at home, out of school, at work on the farm, or in the shops of the village or countryside. It must be remembered that the village is, itself, an educational institution. Hence, in the Danish village, these days, can be found probably the best and most natural way of spending those four years—from fourteen to eighteen: those years of physical growth and of adolescent stress and strain. Work is the basis of those years; and the culture of the village is their atmosphere. Books are in all the homes; and periodicals of every sort. The village community hall is a center of everything that youth delights in. Everything that can be called educational is provided for those years by the Danish community life, itself—save, perhaps, only, the learning of abstract and mostly meaningless "lessons" out of dry "text-books." These are years of growth and development under conditions that make certain that any personality that has abilities will come to dawning realization of these abilities.

At eighteen, the long desired session at the folk highschool becomes a reality. In increasing numbers Danish youth go to these schools. Life so far has given them many questions. They are ready to face real issues. They go to these schools not so much to learn something factual, but to face their several possible futures with the help of great teachers, to make preliminary determinations as to what they are to do with their lives, to get insight into the uses which the world offers them, to encompass the means by which they can carry on their own researches into life, and to get some grasp of the technic of intelligent living. Life itself, they have already learned from their parents and their community, is coterminous with education: but the folk highschool can help them to find the tools and instruments by means of which both life and education can be explored to their bounds and, mayhap, each can be extended, here and there a bit, beyond present bounds, thus making education a living adventure, not a mere sanctuary with the past.

I have previously described in some detail the methods of these schools. They exist not for the purpose of teaching knowledges, *per se.* They exist for the same purpose for which the farmer exists with respect to his fields: they conserve the cultural soils and cultivate the intellectual crops that make Danish civilization blossom like the rose. The Danish farmer is not afraid of the new crop. The Danish community is not afraid of the new generation.

The existence of such an attitude of mind is a notable social fact, and I must make clear some of its implications, both for Denmark and, by contrast and comparison, for America. Why should not America also more adequately conserve the latent intellectual and moral wealth of the new generation? I shall try to (*Continued on page* 598)

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Ethics and Social Work

By RICHARD C. CABOT, M. D.

APPLIED ethics, the attempt to make ourselves and the world better, to get people out of trouble, is perhaps more the job of the social worker than of anyone else. In other occupations people try to get their fellow beings out of troubles of a particular sort. Thus lawyers are supposed to champion the victims of injustice, doctors the victims of ill-health, clergymen the victims of spiritual poverty, teachers those oppressed by ignorance, architects those in need of houses, farmers, butchers and grocers those lacking food. But to social workers troubles of all sorts are brought, and if they cannot directly give aid or advice, they are supposed to know enough to "steer" the needy to the doors of those who can.

This definite ethical bias is sometimes made still more central in the conception of social work. Thus in 1907, I printed[1] a paper to answer the question:—"What is social work?" and maintained that it was "the study of character under adversity and of the influences that mold it for good or ill" or more shortly: "The understanding and molding of faulty character." To this end (I thought) all our efforts at economic or hygienic rehabilitation are ultimately directed. This may seem a strange definition. But in fact I was only trying to formulate what I saw and heard of the social work done by leaders in the social work of that day—by Josephine Shaw Lowell, Charles, James and Elizabeth Putnam, by Mrs. Glendower Evans, Mrs. Joseph Lee, Charles W. Birtwell, Zilpha Smith and Frank P. Sanborn. To the people of this group, character was always and everywhere the central fact. "Not alms but a friend" became the motto of the Boston Associated Charities, because friendship was, they thought, the greatest lever in the world for raising human beings to higher moral and *thus* to better economic, civic and hygienic standards.

I believe that this idea about the business of social work reflected the personal ideals of the people named and of others like-minded. Conduct—right doing, unselfishness—was more constantly in their minds, more dominant in their actions than in those of any other group of people that I have ever known. Duty was their ruling passion. The other sides of life—art, philosophy, athletics, scholarship, statecraft, worship, they greatly admired, but from a distance. Joseph Lee had not yet popularized the cult of play. Socialistic solutions of human ills made then no appeal. Popularized versions of biology had not yet cast their blight upon the thinking of socially-minded people. Hence what Emerson called "the sovereignty of ethics"—its right to displace and subordinate all other human interests, was unquestioned in the minds and in the lives of the people who started social work in America. To them, and to me as their admirer, an interest in practical ethics and an interest in social work were almost identical. They were two ways of phrasing the most vivid interest that the world disclosed.

But this point of view was soon challenged. "Who are we," Alice Higgins at once asked, "that we should think ourselves fit to mold faulty character? And even supposing that we could do this, would it cure all the evils against which social workers fight? Would it solve the problems of unemployment, of lonely old age, of orphanhood, of industrial accidents?" Preventive work and all the reforms sought through legislation seem to be ruled out of the social worker's job if we phrase it as the attempt to understand and to mold faulty character.

From another standpoint Edward T. Devine[1] at once attacked this ethical emphasis. Bad conditions, bad environment, bad education are what we should attack, he said. Since bad environment has produced the social ills which we see around us, a better environment will diminish or abolish them. If the schools, the courts, the housing conditions, child labor, disease, etc., were properly attended to, *"then character would take care of itself."* Here we see emerging that acceptance of Marxian and of biological dogma which has characterized the "new" brand of social work and until recently bid fair to dominate the ethical motive in it. From this point of view "right" and "wrong" are rather old-fashioned terms, loved by the censorious but rarely by the scientific or the socially-minded. What we used to call "bad" we now call "anti-social" or unconventional. Children are no longer "naughty." They follow their instincts because they cannot do otherwise. Girls do not "go wrong." They are maladjusted to their environment.

Of this one might say (as has been said of Unitarianism) that it is the easiest of all creeds to get but the hardest to keep. It is easy to hold on paper and at a distance from the concrete problems of social work. But I have never known a successful case-worker whose actions and experiences did not contradict it. Nevertheless, it sounds so well that it will probably be widely accepted for a good while longer. It is supposed to be "modern," "scientific" and "radical"—epithets whose prestige we are glad in our time to accept without inquiring what they mean.

II

BUT as I want this article to be narrative rather than controversial, I shall pursue this subject no further just now. My present interest is to point to a particular *muddle,* the attempt to clear up which is just now a stimulating adventure on the borderlands between ethics and social work. This muddle results from the fact that most social workers adopt simultaneously both the ethical and the non-ethical point of view, or dabble in them alternately. A favorite way of mixing ethics and fatalism is to do our *work* as if our clients were to some extent responsible for what they do and then in our *reports* and our speeches to brandish the fashionable dogma of psychological determinism and talk as if we were all irresponsible machines.

This sort of confusion is almost inevitable, I suppose, as long as the time and energy devoted by social workers to

[1] Charities and the Commons (predecessor to The Survey), Nov. 2, 1907.

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reading, writing and study is as small as it is among most of those whom I know. Despite their sincere aspirations to make social work a profession, very few workers find time for reading on the subject of their own work. Often they are too tired when evening comes. But I think few social workers realize the ethical anomaly of maintaining that social work is and ought to be a profession, and yet doing as little as they now do to keep up—as members of a profession must—with the best thought on their subject. I suppose it would be generally agreed that it is characteristic of a *trade* to do the day's work without independent study of its purpose, its assumptions and its principles, without trying to keep abreast of what others are thinking about it and without trying to make any contribution to its advance. We do not expect the plumber to read books and journals on sanitary engineering, or to write articles on the prevention of leaks. But the *professional* man, doctor, lawyer, engineer, is expected to read. I am aware that many doctors do read but little and I suspect that the same is true in other professions. But they know that medicine is maintained as a profession by those who do read, write and investigate, and that they ought to take their part in this. They do not like to confess their shortcomings. Like the social workers they are tired in the evening and driven hard by the pressure and hurry of case work. But they see that others just as busy manage to arrange their time so as to allow for the necessary study.

This duty of so arranging time and work as to get in the study which one knows is essential to a professional standard has not yet, I think, presented itself in ethical terms to many social workers. I once addressed a body of social workers on the subject of Dr. William Healy's splendid book, The Individual Delinquent, a monumental piece of research based not only on scholarship but on case studies, many of which are given in full. I showed the book to my hearers and read tempting extracts; I did not disguise my enthusiasm for it and I flatter myself that I excited some real interest. But when at the end I said, "Now I will give a copy of this book to everyone of you who will promise to read it," not one accepted the offer. Perhaps this was because they felt embarrassed about putting me to so much expense or because they were unwilling to accept "charity," and were determined to get and read this masterpiece later on. But I am inclined to believe that the dimensions of the book and the number of its pages were the main cause of their silence. For, some years later, I questioned a good many of those present at this meeting and found that they still were ignorant of this classic which no social worker has, as I think, any right to leave unread. How can one urge clients to use their reason, to consider before they act, in short to be thoughtful, when one does so little real thinking that one is willing to leave unread the thoughts of the best of students of one's own subject? This is the muddle that I am wondering about.

One answer might be that there are very few books about social work that are worth reading. Twenty years ago that might have been plausibly maintained. But since that time the number of valuable books published has been large and the magazine literature has greatly increased and improved. I venture to say that only people who have not read them will deny the value of the books on social work published since 1900.

Nor have the important books been so numerous as to discourage any attempt to keep up. In medicine it is really discouraging to face in a library the number of valuable books—American, English, German, French, Italian, Scandinavian—appearing each year. Compared to the doctor's, I think the social worker's task in keeping up to date is easy. Yet compared to the doctors, the social workers of my acquaintance read scarcely anything and write still less. So long as this is true no profession can claim that title.

I realize that social workers have a pretty hard time of it between the claims of those who encourage them (as I do) to take their work in a professional spirit and the denunciations of those who like Scott Nearing urge them to go out of business altogether because they are supporting a rotten social system. But I maintain that it is only by more reading, writing and thinking that they can see the fallacies in Scott Nearing's arguments and pursue their very important work undisturbed. And to escape spiritual worry about the worth-whileness of our aims is to increase our working energy and our satisfaction in work.

One reason, I fancy, why social work is such a wearing occupation is that our foundations are so often rocked and undermined not in fact, but in our unguarded faltering minds. It is like living in a war trench without dugouts. Study and research are like the dugout into which one can retire from the firing line of case work when our need for spiritual recuperation grows instant. When mountains of failure pile up in front of us, one certain success is always in our reach. We can at least succeed in the effort to enlighten our ignorance by study. There victory and advance are sure. There, at any rate, one can make a plan and see it carried out so that two blades of grass shall grow where our ignorance sprouted but one. There we may see how to redirect our efforts and to plan a campaign more rationally.

I grant that the social worker is hard pressed to find study time and still more, study-energy. But I contend that time and energy are husbanded by the fresh orientation, the greater clearness of aim, the spiritual refreshment which study gives. As a college teacher I am naturally in the way of urging these claims upon the attention of social workers —not primarily as a matter of ethics but as a means of enfranchisement from the dominion of hurry and the deadening effect of routine.

III

THIS brings me to another problem which I have very frequently discussed with social workers, a topic which is certainly on the borderland between ethics and social work and the solution of which calls for an attack in the spirit of adventure. I refer to the problem of hurry. Most social workers—like most doctors and indeed the most of the professional people in America—are tempted to live and die in a hurry, to work, play, make love and worship in a hurry, to eat, drink and sleep in a hurry. Whatever our climate, our inheritance, our interests and institutions may have to do with this tendency, we all believe in being busy and have come to believe that to be busy is to be in a hurry. Admittedly professional work is never finished. There is always more left to do at the end of a working day, no matter how long. We stop not because we have finished but because it is time to stop.

But if we admit this—as I certainly do—we seem to be entrapped in a system that *demands* hurry. How else can

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we respond to the demands of an unfinishable task? If we cannot do it all, we must at least do all we can—stretch every nerve and press with vigor on. All but the acknowledged sluggard will do his best to keep up with his work and if this is so, is it not simply the part of common decency to work at top speed, that is, in a hurry? Especially if our job concerns the lives of people in trouble, so that we are close to the social emergencies of the poor, the sick, and those physically or morally in danger, hurry seems, as I have said, to be nothing but the decent response of one whose eyes are open to see the facts before him. Fire engines hurry to the fire. How could they do otherwise? But the conflagrations which the social worker aims to check before they become unmanageable are no less serious than a house afire and, although they may seem to burn more slowly than a house, they are more numerous than fires. No fireman has a dozen fires to attend to at once. No social worker has so few.

All this seems obvious—indeed commonplace. But almost everyone will also admit the obviousness of my next statement. First rate work is almost never done in a hurry. For hurry can hardly admit of the focussed concentration, the careful aim, the well ripened thought, the steady watchfulness, the delicate sensitiveness to many impressions which good work calls for. Does not good case work (or good supervisory work) call for the unhurried exercise of these powers? Are not most of our blunders and shortcomings explicable by a moment of carelessness or of forgetfulness, itself the product of hurry, due in part at least, to hurry?

We seem, then to be led to this conclusion. Much—perhaps most—social work is done in a hurry. But good work can rarely be done in a hurry. Therefore much—perhaps most—social work is not well done. If one rebels against this one may be asked to recall how familiar is the plea, "Oh, yes, we would like to do that, but we have no time. The press of cases is too great. Why! as it is, we never get away from the office until———o'clock and often have to work in the evenings or on Sunday!" That proves the commonness of hurry and implies that the quality of work (sometimes? often? usually?) is that which goes with hurry.

Of course one hurries if one is late for a train, or when one has 100 cards to address in 30 minutes. There are plenty of proper times for hurry. But these times cannot constitute a major portion of any work of professional grade. For what is done in a hurry is either mechanical (train catching, card addressing) or risks serious blunders of omission, commission, distortion.

ALL this I have discussed many times with doctors prone to hurry through their hospital work, with social workers chronically overburdened with case-work and with clergymen, some of whom take a sort of pride in being "overwhelmed" by the multitude of their duties. There is no way out of the difficulty except the *limitation of intake,* the refusal to deal with more than so many patients, students, clients, parishioners, applicants of any kind in a day.

That this is the only way sensibly to meet the adventure of professional work seems clear for these reasons. Professional work, as we all know, can never be finished. Its ramifications extend to infinity, like time and space. But though we all know this, we rarely face its consequences. Since our work has no end, there is obviously no sense in biting off more of it than we can chew. We must inevitably leave undone much that we want to do, much that needs to be done—yes, cries to be done, cries out through the sorrows, dangers, hungers of human beings applying at our offices. If we do not happen to hear these cries and to be genuinely moved by them, it is merely a matter of the chance situation of our desk or our room. The plangent stream of humanity's needs flows by everyman's door unless he puts his house where men are scarce or reticent. But in the long run, it is no man's duty to do (habitually) more than he can do well, no matter what bulk of need he then seems to leave unmet. In emergencies, yes, of course, one may be called on to hurry, to bungle, even to mangle a job in order to get it done somehow, anyhow. But no one knows better than the social worker that life does not consist of emergencies. Her clients are daily claiming that it does. She is daily denying it. Emergencies, as she well knows, are rare.

Everyone, then, who attempts work of a professional grade is leaving untouched endless vistas of work that he might accomplish were he not a finite being. The toughest and quickest people leave just as great a margin untouched, stop just as far short of what they might do as the people of average strength and speed. A man who could work twenty-four hours a day (and kept his eyes open for his opportunities) would be no nearer catching up with the calls upon his time than the man who worked eight hours a day. For 100 is no nearer to infinity than 10 is.

Properly considered, this is a counsel of hope and not despair. The work of the world is infinite and we are finite. But no man or woman is intended to do or to attempt the work of the world—*only to do a fair slice of it in such a way as to stimulate others to do their slices.* If he does all that he possibly can get through in a hurried and mediocre way, he thereby encourages others to do their (larger or smaller) bits in an equally mediocre way. He helps to create and spread a standard of work poorly done, to perpetuate the old blinders and thicken the crust of habit upon our half-blinded eyes.

But when anyone forswears hurry and does each job with all the light and conscience that he possesses, no matter how little he accomplishes or how small the number of "cases" opened, closed or continued, he spurs others to similar standards and so through what others do, *multiplies his own accomplishment* as he never could by increasing his quantity output. For the radiations of influence and suggestion, passing outward in all directions from a piece of work done with all one's heart and mind, can affect dozens of others' work and through them others and others without known limit. Thus one may begin to mobilize an infinite energy against an infinite job. One does not always work so, but it is the only hopeful way to work.

This way, like every path that is worth while, requires faith. It is an adventure and not a comfortable seat by the fire. One never sees exactly "*what* argument his life to his neighbor's creed hath lent." No one visualizes infinity though everyone of us is dealing with it every day. Just *how* one is to help the whole world by doing well an obscure job in an obscure laboratory or parish or office, one sees as little as the worker in pure science sees the useful applications of his discoveries. Nevertheless he must risk his life on the faith that inasmuch as he does his best on the least

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of these jobs, he is somehow touching and moving the whole world. No one wants anything less and so action based on that faith is really risking one's life. One cannot see the future and without that vision no one can *know* how one's efforts reach their goal. What evidence that this faith is not superstitious? The answer is that though in one's *own* life one can't ask to have the future disclosed, nor to see how faithfulness is infinitely effective, there are plenty of examples in literature and history to show how this habit has moved the world. Pasteur, working in a dingy, cramped, airless laboratory to find why vinegar sometimes goes wrong in the making—his mind for the time being wholly subdued to the sour stuff it worked in; ranging no further than that sordid task—"happens" upon the fact that bacteria are of crucial importance to the life and fortunes of all mankind. So he cures rabies, prevents anthrax, stimulates Lister to the discovery of aseptic surgery, and starts a steady wave of discoveries, each leading to the next, a wave that is still passing through our own time and on to future generations without visible end.

Pasteur had steady faith in the radiations of the adventure of research. That faith made him content to concentrate his daily energies on tasks that to any but the eye of faith looked hopelessly small, meaningless and dull. Good case work is always research in Pasteur's sense. One case well studied, followed through to our utmost, devotedly traced into its obscurities and out on the other side, may bring to light facts and clues that help many more people in the end than one worker could ever deal with in a lifetime. But one case hurriedly put through may help no one and certainly hurts the worker's habits of work, which then are applied to hurt her work on other cases, and by example to weaken other people's work and so on in an infinitely extending vista.

For these reasons I have been trying for a good many years to persuade myself and the social workers of my acquaintance that chronic hurry is a crime, not a misfortune, and that it is cruel and hard hearted not to limit intake in order that we may do good work. I suppose I have tried *hurriedly* to persuade them not to hurry and therefore deserve to fail as I certainly have. I have not taken enough of my own medicine nor had sufficient faith in my own gospel of adventure, which of course is my own only in the sense that I have begun to learn it from the lips and the lives of those who truly live it.

IV

THE only other ethical adventure that seems worth mentioning in this sketch of my relations with social workers concerns the problem of veracity. Having come to believe that entire truthfulness is central in social ethics and having been much impressed with the good results of telling the truth in medical work, I was naturally sensitized to perceive similar problems in social work when in 1920 I began to teach ethics and to meet social workers in my classes. As I have already printed some of my experiences on this subject (The Survey, Apr. 15, 1924 "Should Social Workers Lie?") I will here only mention one or two supplementary points.

Social workers, like most of the other groups (doctors, clergymen, business men) with whom I have discussed the ethics of veracity, agree that we should not lie or steal. The differences of opinion first crop out when one begins to ask what concrete actions are or are not included under lying or stealing. For example, no social worker believes in the practice of picking pockets. That is certainly stealing. But can one "pick another's mind" without any of the blame attached to picking her pocket? By "picking a person's mind"[1] I mean getting out of him information that he does not intend to divulge and perhaps is not aware that he has divulged. The private possession of such information may—like the contents of his pockets—be of definite value to him. ("I wouldn't for a hundred dollars have that generally known.") Further he may have a perfect right to keep it to himself—unlike the witness in court during cross examination. Have we, then, a right to "worm it out of him" in case we think we can use it for his or for others' benefit?

Certainly we have if he has given blanket permission for such a process of extraction—as the patient does who puts himself in the hands of a psychoanalyst. But ordinarily the social worker's relationship to her client involves neither explicitly nor tacitly any such *carte blanche* permission to search his mind. So I contend that stealing is the right word to use for the act which takes from him the exclusive control of facts which he wishes to keep to himself.

Of course if we have done this unintentionally, if we have accidentally pressed a spring so as to release information which he did not intend to share, we cannot properly be said to have stolen. But I am thinking of the more deliberate investigations, financial, psychological or historical, which social workers sometimes undertake with clients who when they seek help have no idea how much they are being let in for, and who perhaps would have made shift to get along without any such help had they known what it involved.

"Obtaining information under false pretenses" is another way of phrasing the technical procedure which I am describing. Obviously there is no malice, no selfish motive, no thought of personal gain here, as there is when one obtains money under false pretenses. Unlike pockets, minds are picked by philanthropists and supposedly, perhaps really, for the benefit of the client. This good motive is to many a sufficient defense against any suspicion of bad ethics. Is it sufficient? To me it seems insufficient. Any act—or almost any—may be done from good motives. The ethical question in this case is, as I see it, either:

(1) Are we violating the confidence which the client supposes he has a right to put in us? or
(2) Are we tricking him (by skill or suddenness) into giving us what he does not wish to give and is neither legally nor morally bound to give?

If we can picture the client as saying after we are gone: "I think it was mean of her to worm that out of me. I didn't suppose she was that sort or I'd never have talked to her at all," then I think we have stolen morally, if not legally.

In talking this over with social workers, I find that my most effective argument is the question, "How are you going to get on with that client after he discovers (as he probably will) that you have picked his mind?" Isn't he likely to shut up like a clam? Or to resent what you have done so that you can't get onto a friendly basis with him? Can you accomplish anything worth while if he doesn't trust you? Even if he forgives you, must you not build up his confidence by promising not to trick him again?

[1] Not my own phrase, but one suggested by some friend whose name I forget.

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Of course I am here leaving criminals and suspected criminals out of account. I do not want to argue now the question whether by detective work, or by cross questioning, the police have a moral right to deceive a criminal in order to entrap him. For whatever may be the rights and duties of the state and the police toward offenders and suspected offenders, such work is inconsistent with the main business of social workers.

V

ONE other ethical question which I have often discussed with social workers is the familiar scandal of "confidential" opinions about other social workers (in part unfavorable or they would not be confidential) solicited from those who have employed them by other agencies such as the American Association of Social Workers. In my opinion the unfavorable comments thus obtained ought to have been given first to the person described. If this had been done, there would be no reason for keeping anything "confidential," i.e. concealing the gist of its written expression from the person it describes. If, on the other hand, the unfavorable portion of the opinion has not previously been given by the person expressing it to the person it most concerns, then she has not been given a proper opportunity of overcoming her faults but has been dealt with disingenuously by those who owe her frankness. Either she has been considered too hopeless even to warn or the task of criticism has been shirked because it is disagreeable. Both these courses seem to me unfair if we are trying to do our best for all who are close relations to us, and ideal to which all social workers must be assumed to owe allegience.

When I have remonstrated with those who ask for "confidential reports" in this fashion, the answer which I get is usually, "Well, if we don't promise to keep unfavorable comments confidential, we get none at all. Only favorable reports are sent." If this is true, it seems to me to prove a deplorable lack of frankness between social case workers and their supervisors.

VI

EARLIER in this paper I mentioned my first definition of social work as the attempt to understand and to mold faulty character. I summarized also some of the criticisms leveled at it—namely, that it was priggish and covered, at best, only part of the field. I will now propose another definition which aims to meet these criticisms and suggests why veracity seems to me so centrally important in social technique.

An adequate definition of social work should be based on a conception of (a) the nature of the troubles which it aims to present or to cure and (b) the means of doing this. Suppose we say that poverty, ill health, delinquency, loneliness, unemployment and the other ills attacked by the social worker express in different ways the *isolation* of a person (or a group) from the sources of strength by which a satisfactory life is fed. The sick person is one who is out of touch with the sources of energy—food, sleep, happiness fresh air, sunlight, iodine, insulin, biologically immunizing substances—which keep the most of us well. Cure consists in transfusing these energies into him. The unemployed (but not unemployable) person is one who has fallen outside the economic currents which carry the rest of the world along. The delinquent is one who has somehow got isolated from the action of those dominant motives which keep most people straight. If we succeed in helping him it is because through friendship, through the influence of a foster family, through new interests and a new environment we have transfused into his veins some of the currents of motive that flow through us ordinary people and keep us as decent as we are. Sometimes these currents are blocked inside rather than outside the personality. He is a stranger to himself, is imprisoned within himself, is starving himself, is at war with himself. Then the unblocking of the energies which his life needs for its support must be attempted within him as well as outside him.

But always, for sick, idle, faulty human beings, it is an *unblocking process* that is needed. Moreover, so far as the social workers' job is concerned, we can go one step further and say: the channels which we must try to unblock and to keep clear are always *channels of understanding*. The victim of conflicts does not understand himself, the delinquent does not understand what friendship, what a foster family, what self-respecting work may mean to him as they do to others, the man out of work does not understand where help is to be found in securing work, the sick (if the social worker can help him) is one who does not understand how to keep himself well or where to go for adequate medical aid or what motives there are for courage and persistence in his fight for health.

What the social worker endeavors to transfuse through these unblocked channels of understanding is primarily some form of truth; ranging from simple information up through education to an awareness of capacities, interests, affections which he scarcely dreams of as yet and that can bring him what he most desires. But since truth is both beneficient and infinite, it seems natural to complete our definition of social work as follows:

Social work is the effort to unblock and to keep clear the channels of understanding within a person, between a person and his group or between groups (such as employers, employes and the public) and through these channels to favor the transfusion of the spirit and the power of God.

The first half of this definition is diagnostic, finding out what is wrong; the second half aims to cure. But the cure is never any finite and fallible gift like money, surgery, advice or personal influence, but always the truth, the truer relation to the universe and to God which these helps may invite or suggest but which the sufferer must himself assimilate out of materials furnished him, as his tissues make over the crude foods which he eats.

One consequence of this definition which I wish to dwell on a little longer is its fatal and invariable demand for truth. If clear understanding and the furtherance of truth is the business of the social worker at all times, she has clearly enough no use for deceiving anybody.

Another consequence of the definition phrased above is that it frees the social worker from the reproach of priggishness. One who gives another the knowledge that he seeks is putting himself in no offensive or censorious position. He is passing on, like any honest middle man, the goods which he has received and for which others ask. He knows that he is not the source of the help which he transmits. Whether he is giving hygienic advice, industrial guidance or psychological re-education, or attempting legislative or administrative reform, he is still appealing to strength not his own and utterly beyond him, strength whose beneficence has, so far as we can see, no limit but our capacity or willingness to receive it.

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He Teaches Music

By EDWARD YEOMANS

WHY certain geographically inconspicuous places secrete history and the personalities which make history might be worked out for a place like Concord, Massachusetts, by someone skilled in tracing obscure influences to their sources; or toward their sources, for the actual sources can really never be arrived at—they come to so general a watershed.

To what extent and in what special way Concord continues its tradition and carries on its old trade in ideas, I would like to make clear in this short article as far as a very incomplete statement can accomplish it.

Here is the physical Concord as of old, intruded upon, to be sure, by the restless inanity of the automobile in its most unfortunate aspects, including packages of conducted people from Boston, the voice of the "announcer" pouring through a megaphone, wearily designating what to see as the distended beast hurls itself along and nothing is seen but a blur of houses and trees. Private affairs on similar errands endlessly and hopelessly wandering and, the offspring of hell, those trucks of industry and trade roaring and shaking their way into Boston, intent upon delivering more grist to that mill in all seasons and weathers.

Concord seems a place to look at, to pass through, to read a few inscriptions in and away again to vital things. It has been and is not. There is hardly time to feel the ancient intimate beauty and grace of Concord with its "high midsummer pomps," its brilliant crystalline winters, its little river at dawn, at night, at noon, and all the country round about very much like that classical land around Oxford which Arnold describes so graciously and lovingly in the Scholar Gypsy. Do read the Scholar Gypsy over again and get that refined and perfect suavity as well as that alluring philosophy of detachment.

The historical figures have departed, the Concord Constellation set behind the Peterboro hills with the calmness of the stars—and they were stars—and no doubt almost everybody thinks of the old spring as dry, the golden bowl broken, the pitcher broken at the fountain.

Yet every year that same spring, fed from the same high sources, flows up and away through its many channels to irrigate the nation.

A PERSON, in other words, a native of Concord whose ancestors lived there and who lives and works there himself, goes on errands from that very same place, just as Emerson and Thoreau came and went. And on similar errands, the distribution of ideas, if by any chance even in such enormous aridity as we exhibit—continental in extent—this moisture may keep us from the worst distempers of thirst.

This person's name is Thomas Whitney Surette, a scholar and a musician, known in England and America, among those who are intelligent about education, as the most important single influence in the musical world at this time. A man whose faith is part and parcel of that old Faith which right there at Concord subdued kingdoms and wrought righteousness, and whose expression of that Faith through the medium of musical education involves everything that is most important in life.

Well, it was Dr. Eliot who said that music was the one indispensible thing in any curriculum—though nobody seems to think so but him, if you may judge by the way music is treated in most schools and colleges.

LONG ago someone casually asked us to a meeting in Chicago of people more or less interested in the education of children, where a gentleman from Concord, whose name I had never heard, would discuss the question of music, the sort of music children should have if the educational values in music, not to mention the delight and solace of music, were to be secured and preserved. We went without feeling any necessity for going, but within a few minutes realized the necessity for being there if we cared very much about what happened to children at home or at school.

It was exhilaratingly evident in a very few minutes that this was a voice of that sort of authority which has behind it everything that authority ought to have and mostly hasn't, that is, understanding, knowledge of the inmost recesses of the subject, plus the power to make an adequate statement of its case. By adequate I mean sufficiently penetrating, frequently startling, and always vitalizing.

You and I are present on all manner of occasions when men talk on the subjects to which they have devoted themselves, religion, economics, history, science, civics—reforms of one sort or another—sometimes with a power, a dramatic power, which is almost painful in its penetrative force. But how seldom do we get any adequate statement of these imponderable fugitive things of Art and the significance of, and necessity for, beauty in human affairs.

What Mr. Surette said on that occasion I will only be able to indicate in my own words and not with accuracy, much as I should like to.

It had much to do, I remember, with the fact that people in America were writing songs for children, that many books containing these songs were for sale and were used in all schools, that only a very few of these songs could be called good. He would play a few of the best ones—the ones that had, perhaps, some survival value—and proceeded to do so, giving no names of authors but reading off the words of each song before playing it and giving each its full capacity of expression.

"I do not say this sort of thing is poor music—I do not say it has no charm. I ask you only to listen to it and then listen to the things I will play afterwards, and to the words which I will read, very old things, all of them, and recognize, as I am sure you must, both as to words and music the difference between them."

And so after playing the modern, he played the old—

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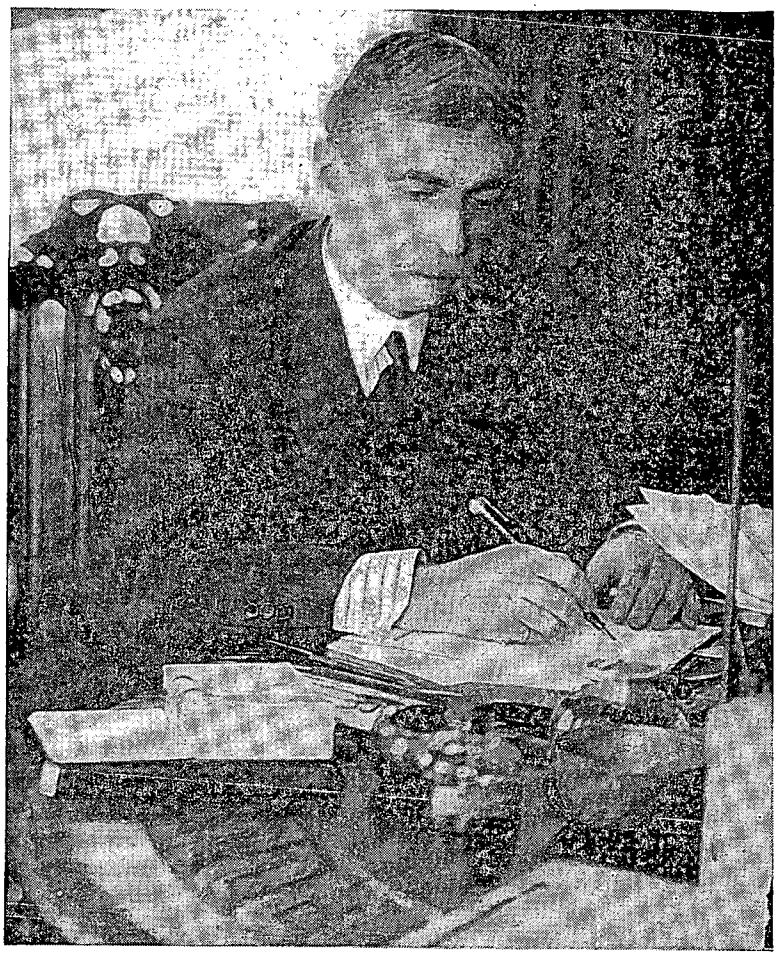

Thomas Whitney Surette

Bring a torch, Jeanette Isabella,
Bring a torch, to the stable run—
It is Jesus, good folk of the village,
Christ is born and Mary's calling—
Ah, ah, beautiful is the mother,
Beautiful is her Son.

Now it was sufficiently evident to me that in the radiant power of these old things even that audience of encrusted adults melted. Nothing more need be said; the defense could "rest," as the lawyers say. But the defense, or prosecution, whichever you may care to call it, did not rest, but went on more or less like this:

"You must not misunderstand me. The composers, verse-writers, and publishers of these modern things do not pretend to say that they are better than the old things. They don't invite any comparison, and they certainly leave everybody with the idea that they are good enough for children's attention even though they are not the best. Now this defeats the whole purpose of education, for as soon as you assume that indifferently good things are *good enough,* education of any important kind stops right there and a fictitious education begins. And that's what we usually get—fictions and illusions—though it may not be patriotic to say so.

"Nothing is good enough for children but the best. Perhaps many things are good enough for adults who have lost the power of assimilating the best, though that is debatable.

"For, you see, children are just beginning to build some sort of house for their spirits to live in, and will you hand them for that purpose inferior materials in music or in anything else? Will you give them what is merely good enough, when what is supremely good—so good that it has survived centuries of use perhaps and is as young as ever—is right at hand? Why?

"I hardly dare to tell you why, but there are reasons why, and they are not to rejoice at, far from it; they are reasons to make you weep. But I will spare you.

"Children have to take what father and mother are able to give, and what the teacher is able to give—the music teacher and every other sort of teacher, and rarely get what they need. Nature takes care of a good many of them by giving them a discriminating nose, as she does rabbits, who don't even nibble things that are bad for them. But most of them actually get poisoned more or less, and, as a consequence, their emotions (and their emotions are the most important part of them), stimulated over and over again by inferior things, inferior ideas and expressions of ideas, or by mixtures of good and bad, become confused, and confused emotions become untrustworthy, and untrustworthy emotions are exceedingly unfortunate and frequently fatal.

"Whatever you may mean by Education, by learning and the laws of learning, this is what I mean by it: to secure and establish a set of trustworthy emotions based on a clear perception of the difference between what is good and what is not so good, between what is great and what is less than great, and 'little,' in things and in conduct—between the best things men have done on the earth, and the second and third best. From that you can go on with the years to any kind of specializing and to any technique; without that, you go on to a mere series of illusions about yourself and this world and the next."

This was the sort of thing, mixed with numerous illustrations on the piano, not only songs but parts of symphonies, piano compositions, etc., that went on there that evening and it found its mark, in certain people at any rate, to such a degree that they were bound to follow it up.

Unfortunately not everybody. Because you have to be prepared, in an obscure way, for whatever you get—or you don't get it. These kinships don't start up in a minute. Actual openmindedness is rare. People hate to admit, on reflection, however they may have been stirred at the time, that their standards have been defective, because that reflects on the pedigree of the little growling Ego chained to its kennel there. Too bad, for the losses involved are serious, and the petted Ego is really no happier.

IT seemed advisable to some of us, however, to go to Concord next year and ask our way to the lecture hall of the big white church on the square, where we found the Summer School of Music, not so large as it is now, by any means, but very alive and happy and much invigorated and illuminated by what the students heard and did, and by the very fact of four weeks' sojourn in such a place.

We have returned each year with a more intensified conviction that this was the best use we could possibly make of a part of our narrowing margin of time on this planet.

It is not possible to describe in words, few or many, the content of a day in this school, with its two sessions, morning and afternoon, much less of the fulness of the four weeks of its duration.

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The hall accommodates a hundred and fifty or more and is comfortably filled, with plenty of room in front for two grand pianos and an orchestra of strings made up of teachers, and amateurs or unusual ability. Behind this, the platform and desk. At the rear, space for the many guests and all the little meetings and greetings that take place before and after.

Each session begins with singing, and you quickly realize that these people can sing. They are not here to learn to sing notes or to train their voices; they are here to get a better understanding of their profession of teaching music, or to prepare for that profession. For they are almost all teachers in colleges, schools, institutes of one sort or another, church organists and choir leaders, pianists or violinists.

The orchestra has tuned, Mr. Surette disentangles himself from groups or individuals, suggesting, as he walks to the desk, that we sing, first, the choral by Bach, "Deck thyself, my Soul, with Gladness."

There is a slight pause—the baton comes down and the room floods with the tide from that mysterious ocean of which music is the most perfect expression—and in Bach the great majesty of that ocean is always evident.

In the singing of this and similar chorals in the radiant mornings of these July days, and again in the afternoon, you see where transformations in tastes and standards begin. And then think of these other things of that profound sincerity and authority which must be immediately discernable if one is not to be, as the end of the *Te Deum* has it—"confounded." "Let us never be confounded!" How many *Te Deum* users know what that means? Well, it means "fooled."

We sing, for instance, part of the Brahms Requiem and the Song of Fate. Listen to the orchestra beginning this—the first bars are a challenge to everything in you that is aware of the tragic sense of life.

Then there are things from the Russian Church—Rachmaninoff's Hymn to the Cherubim, for instance, or the English Holst's Psalm CXLVIII, and Turn Back O Man or Parry's Jerusalem and "There is an old belief," the solo and chorus from the last act of *Die Meistersinger* with the orchestra filled with contending voices until it suddenly takes the stride of that thrilling march to the rhythm of which your pulse leaps again, as it has always done. The St. Matthew Passion, the Bach Mass in B minor with that most profoundly moving chorus "Here yet awhile."

These things are sung and they are sung exceedingly well, because these are musical people. But never have they sung with such obeisance of the whole heart; that is the influence of the music and the leader.

After a half hour's singing, involving repetitions to secure just the emphasis, enunciation, and quality desired, the discussion of some subject pertaining to the business of teaching music begins. Let us say that, this morning, it is the question of music in the primary grades.

Nothing could prepare the atmosphere better than this sort of singing, and it is frequently the idiosyncrasy of Mr. Surette to pull this to a focus by reading a poem or part of one, or some piece of great prose, which also bears directly on the subject he proposes to talk about. On this day—this day of primary grades, it was this sonnet of Wordsworth he read:

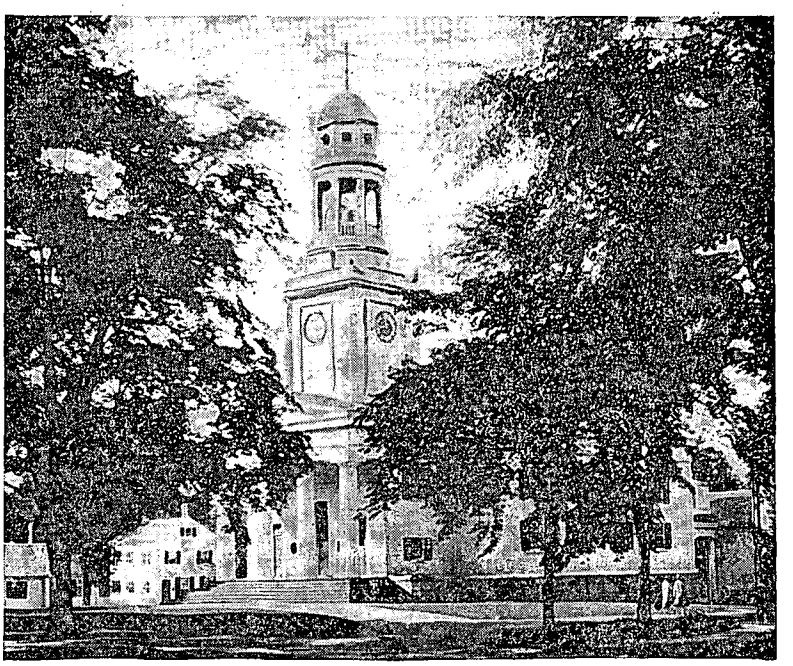
It is a beauteous evening, calm and free,
The holy time is quiet as a nun
Breathless with adoration; the broad sun
Is sinking down in its tranquillity;
The gentleness of heaven is on the sea;
Listen! the mighty Being is awake,
And doth with his eternal motion make
A sound like thunder—everlastingly.
Dear child! dear girl! that walkest with me here,
If thou appear untouched by solemn thought,
Thy nature is not therefore less divine;
Thou liest in Abraham's bosom all the year;
And worship'st at the temple's inner shrine,
God being with thee when we know it not.

And so the lecture begins, and after an hour of discussing method and content, the responsibilities and privileges, joys and sorrows of this very delicate art of starting little children toward the expression of their divinity (if you accept Wordsworth's, and Christ's, feeling about them) we sing again—and one can see how values begin to take their proper and relative places under these influences.

THE business of teaching music begins to be involved with a great many things besides a "system" and a "book" and a necessity for satisfying a "supervisor." It begins to involve many things that are not music at all but without which there can be no comprehension of music. Oh, indeed, it seems to require more than "knowing" and "doing"—it seems to involve "being," and how to "become" is the question—how to spin out of yourself the sort of web that will not entangle you and lots of other people with you—how to spin the filament upon which you climb out of yourself and out of all entanglements of your own or others' devising, to a higher place and a more intelligent and sympathetic point of view.

Music, understood as this teacher of teachers understands it, keeps its relationship with the other arts intact, and especially its relationship with literature. So there is much talk of books.

For a music teacher must be a reader and a discriminating one, not one of these newspaper and magazine receptacles—waste baskets—not while you can find something by Conrad, Tolstoy, Rolland, James Stephens, Knut Hamsun



The Big White Church on the Square

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—and how many others—and then Blake, Poe, Thompson, Whitman, Keats! Just that one! "Season of mists and mellow fruitfulness, Close bosom friend of the maturing Sun!"—those two lines alone outweigh, in the long run, weeks and months of magazines. Not that magazines, a few of them, are not important. But they are accessories, and the interior substance of a music teacher's life cannot consist of a hash of irrelevancies. The kernel is the only thing in a teacher that really nourishes the pupil; and you can't have a more or less thin husk of discrimination and a kernel of commonplaces and be a good teacher of children.

We don't want people that are merely impressive anatomically, or vocally, or dextrously—the scheming, "getting-on" sort—we want real people.

In order to illustrate anything he may be discussing, whether in music or literature, painting, sculpture, or architecture, this man can sit down at the piano and play from memory any musical composition he may require for his purpose, whether symphony, sonata, string quartet, opera or what not, talking and playing, talking and playing, until this fabric which all art makes together is woven there before you. And you may clothe yourself in it if you will. At any rate, shall we go on buttoning children into these drab costumes of our prison life, putting the uniform pattern of our failure on the nature that is not less divine because untouched by solemn thought?

NOW and then, other people speak—I have only space to mention one, Dr. Davison of Harvard, who produced at Harvard an amazing transformation, and, out of a college glee club, made something so strong and beautiful that all the college dough is rising from the influence of this yeast in their music, the singing of college men and women changing from banality to art.

Why not? Why should people capable of singing beautifully sing badly and sing ridiculous things all the time?

Mr. Surette is deliberate, with the mien and accent of the scholar. Dr. Davison is electric, incisive, acutely dynamic—given to very quick glances and very rapid speech. A distinguished surgeon of music who operates there with delicate but relentless skill, with incredible energy and a very keen tool.

Leading the singing his gestures are those of a sculptor, molding his clay; the passion of the artist to get life into it, to fuse it all together into coherency, and secure the exaltation of accomplishment.

"Craftsmanship is a great purpose. Let's do the thing, not well but excellently well, *Summa cum laude,* whatever it is. This little thing, for instance, by Praetorius, written in 1609. 'Lo, how a rose ere blooming.'

"It was born long ago, this fragile exquisite thing, and it is born again every time you sing it with understanding and sympathy. Now—think of the words, of the picture they make and enunciate them with the reverence they require!"

So much more should be said about this school—so many other things go on there. To what extent the school is fused and illuminated and socialized and daily beatified by the infusion of the spirit and person of Mrs. Surette, a viola player of the orchestra, I will not attempt to say. But I *must* not leave out the scene in that beautiful Norman chapel built by Ralph Adams Cram on his own place near Concord in which Mr. Surette's people are invited to sing. They fill it full. It is evening—the little candles flicker above their heads, the strings are in a secluded balcony, the church is packed with one hundred and fifty singers—Nothing in America is quite equal to Palestrina's *Tenebrae factae sunt* and Parry's "There is an old belief," under the spell of this setting.

THE school ends its meetings—the pupils get back in the fall to their work in all parts of the country. A new infusion goes every year and the Concord faith gets distributed in many places, some very obscure places, and there germinates.

That's the reason and the only reason for telling about this school—it distributes the seed of a better way of life, and it is going to produce a prodigious harvest. Because music is the most perfect medium through which to change inorganic into organic, to transmute earth into spirit and to send the spirit on its way rejoicing.

Mr. Surette's activities during the year are endless. Many schools and colleges must be visited, lectures given East and West, children's concerts and popular concerts by metropolitan orchestras interpreted, meetings of musical foundations attended, articles written, letters from everywhere and everybody answered and, all the time, space reserved for reading all the significant new books and rereading many old ones.

But what we are interested in is the thing that happens to others.

Is not music, when so taught, anything more than when taught in the usual confined way? Does it not cease to be a mere decoration on the outside of life and become a therapeutic agent for the healing of so much that is sickly, by furnishing nutriment to souls incessantly called upon to feed on the stones of our present day social routine?

It takes but a swift glance around the "living rooms" in which the minds of most people live, to see the poverty behind the pretension—little things cut out of Sunday papers and tacked up, some symbol of factitious complacency on the center table, a few books of the newsstand variety, and a litter of magazines, a radio or Victrola going all the evening and an automobile ready for the long ill-smelling procession on Sunday.

To the children of such as these, the children of the submerged and exploited and gregarious, as also to the children of the fatally rich, may come in school—in how many schools today for the first time—music with all its implications, not as a public function, not as a social convention, but as an intimate and precious possession.

The leaves of the old Concord tree are still for the healing of the nation.

Beauty Ever New

By DOROTHY LEONARD

On the New York Public Library fountain are Whittier's words: "Beauty old but ever new: Eternal voice and inward word"

NOT in jewel-weed, children,
Not in shale—
Hidden hemlock ravine
Where a dam can be made—
Pavement-hot you patter,
Your limbs are pale,
And a marble house is your bower
And a prison your shade.

But here are the waterfall,
The thirsty feet,
The carping sparrows call,
The cries, the sweet
Rising of smooth water—
Rising of smooth water.

Hi, Morry, Nick and Pete,
Leave your hot street,
Take stick and sound—
Here once was drowned
A nymph whose feet
Felt rising of smooth water,
Smooth water!

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War, Law and Alcoholism

A Statistical Exploration

By J. ROSSLYN EARP

LET me begin by saying that I am not a propagandist either for or against prohibition but merely a statistician who has been looking into the death rates from alcoholism and has made some observations which interest him and may be interesting to others—including the propagandists on both sides.

In his valuable account of Prohibition in America, published in London in 1921, Sir Arthur Newsholme has noted that "prior to the partial enforcement of national prohibition, there had occurred in the experience of both [Bellevue and King's County] hospitals a marked reduction in the alcoholic admissions," adding, as one explanation, that from the time that the United States entered the war "a rapidly increasing number of young men were congregated in training camps the sale of liquor within two miles of which was forbidden." He mentions also the desire to conserve food and resources for the struggle but omits to mention what I believe to be a very important factor, that the thrill of war and the satisfaction that comes from "giving till it hurts" provided a substitute during those years for the stimulus and psychological rewards of alcoholism. Since Sir Arthur wrote, the number of admissions for alcoholism in the New York institutions has shown a tendency to rise again. (See The Survey, April 15, 1924, p. 112.)

The first three charts which accompany this article show (1) the fluctuations in the death rate from alcoholism in the city of Baltimore, (2) the total deaths from this cause in the state of Massachusetts, and (3) the total deaths from this cause in England and Wales, in each case over a period of approximately seventy-five years. The unsophisticated eye will observe five outstanding depressions in these three diagrams: two of these are roughly associated with the coming of legal prohibition, three are not; all five coincide with the involvement of the respective populations in a great war. The deaths from alcoholism, as may be seen in Charts 1 and 2, have now returned more nearly to the pre-war level in Baltimore and Massachusetts than in England where prohibition does not exist. Under these circumstances it was a surprise to hear Sir Arthur Newsholme, in a recent address in this country, attribute the present comparatively low death rate from alcoholism in England to legal restriction. The diagrams here reproduced do not prove that prohibition cannot limit or never has limited the death rate from alcoholism. They do at least suggest that war rather than law has been the important factor in the recent depressions of the death rate from alcoholism in these particular populations.

Aside from the two war periods the most important decline in deaths from alcoholism is that which followed shortly after the Civil War, especially in Massachusetts. This was a period of marked economic depression. Apparently this death-rate correlates closely with a decline in business activity. An index of general business activity compiled by the American Telegraph and Telephone Company shows slumps in 1885, 1893-1894, 1896-1897, 1904, 1908, 1914, in addition to that already mentioned. Reference to Charts 1 and 2 will show the apparent reflection in the American death rates. Chart 4 gives the death rate from alcoholism in Baltimore plotted against another business index, taken from an article by E. W. Axe and Ruth Houghton, in The Analyst of January 15, 1926. Although that index refers to the whole nation while the

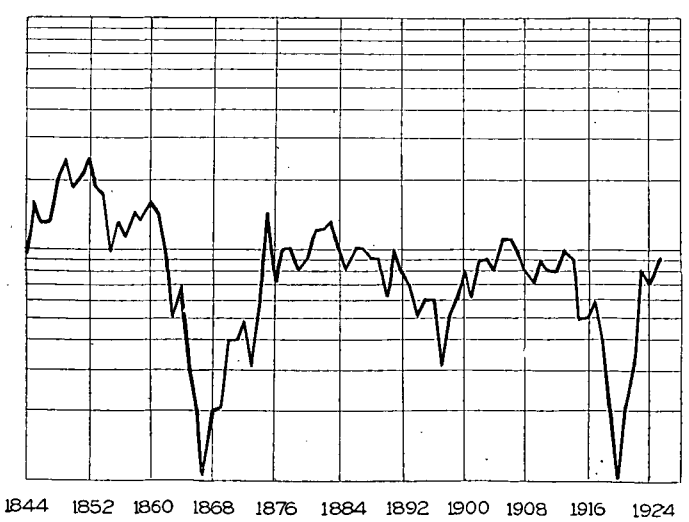

Chart 1—Death Rate from Alcoholism, per 100,000 population, in the City of Baltimore from 1844 to 1925

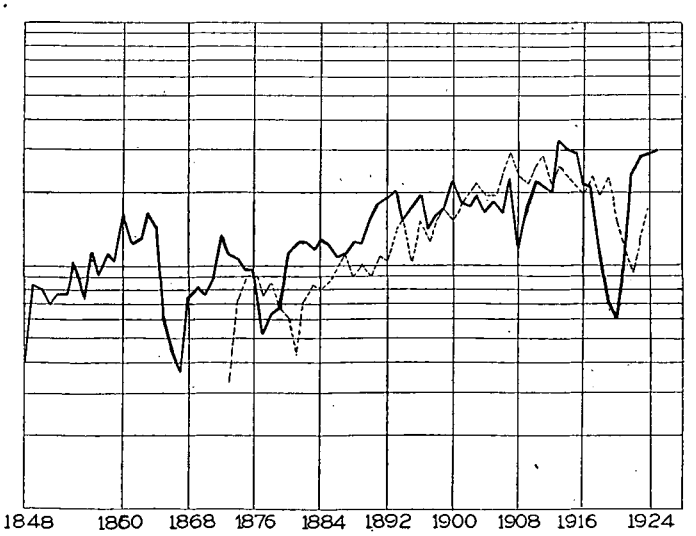

Chart 2—Deaths from Alcoholism in Massachusetts from 1848 to 1925. The Dotted Line Shows Divorces Obtained on the Ground of Intemperance

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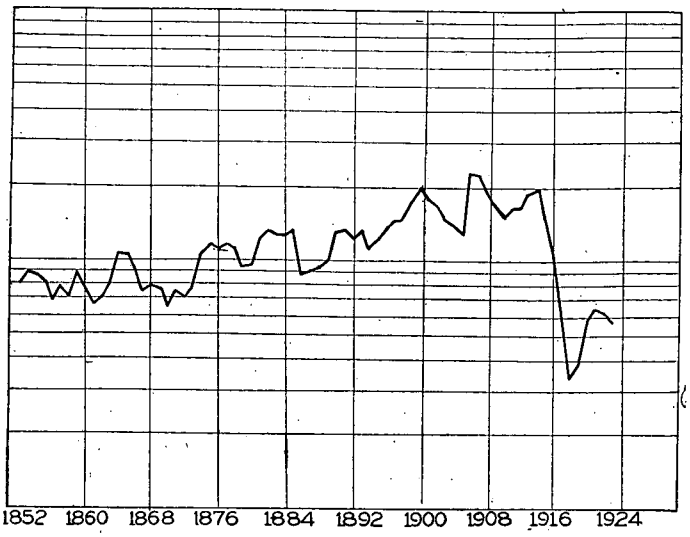

Chart 3—Deaths from Alcoholism in England and Wales from 1852 to 1923

death rates are local, the trends are unmistakably associated. Owing to the high cost of its liquor and to its economic difficulties, England may be considered to be in much the same position today as that which Massachusetts occupied in 1877.*

To what extent are these changes in the death rate from alcoholism indicative of intemperance as a whole in the population? C. F. Stoddard, writing in The Scientific Temperance Journal (Vol. 34, No. II, 1925), has shown that in recent years certain other indicators of intemperance, such as cases of cruelty to children attributed to intemperance, have not followed the rising curve of the death rate from alcoholism in Massachuetts. On the other hand I have plotted the divorces granted for intemperance in this state from 1871 to 1924 (Chart 2). It will be seen that the trends are not unlike, although evidently about two more years of alcoholism are needed to cause a divorce than to produce a death.

When we come to inquire specifically what effect prohibition may have had on the death rate from alcoholism we are faced with difficulties. Since the rates are not alike in all the states, and since prohibition was not adopted at the same time in each state, a study of the Registration Area as a whole is inadequate, or at best cannot lead to anything more than the somewhat vague conclusions already reached by this method in the research of the Federal Council of the Churches (The Prohibition Situation 1925, p. 23.) I have assumed that any study should begin at least five years before the war influence makes itself felt. Unfortunately most of the states which first adopted prohibition were not keeping sufficiently complete and accurate statistics to be included in the reports of the Census Bureau in 1912. The only prohibition state with complete statistical returns in that year was Maine, which suffers so few deaths from alcoholism that the annual variations are not statistically significant. Besides Maine there were twenty-one states which made complete returns in 1912. Of these thirteen went dry under the Federal Amendment in 1920; while two achieved prohibition in 1916, four in 1918 and two in 1919 by state law. The four groups are given below. With Group 3 I have included the District of Columbia whose dry law became effective in November 1917.

* Since writing this paragraph I have had the privilege of reading Sir Arthur Newsholme's important paper published in the last issue of The Survey and am interested to note that he does therein attribute the low English mortality since the war in part to the high cost of liquor and low purchasing power of the populace. For my part I must concede some place to the successful enforcement of restrictive legislation, though I note a fall in the English death rate from 1922 to 1924 in three years during which English legislation surely has not become more restrictive. Both factors are doubtless operative and I believe it is not possible to determine mathematically their relative importance.

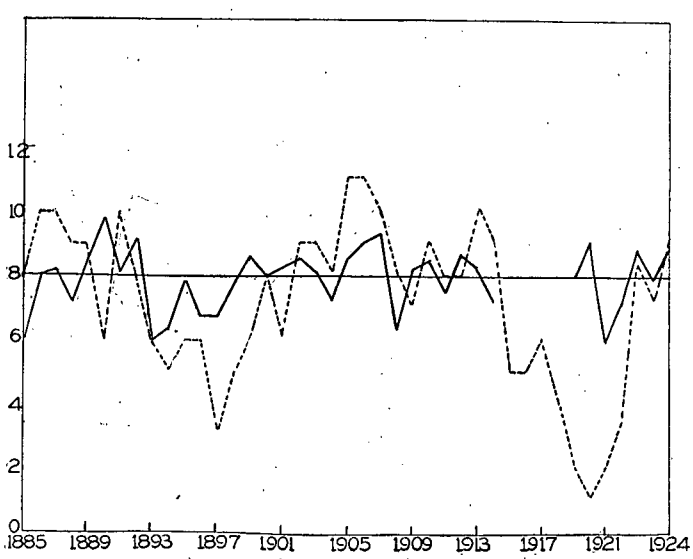

Chart 4—The Death Rate from Alcoholism in the City of Baltimore (dotted line) compared with the National Index of Industrial Activity (solid) line

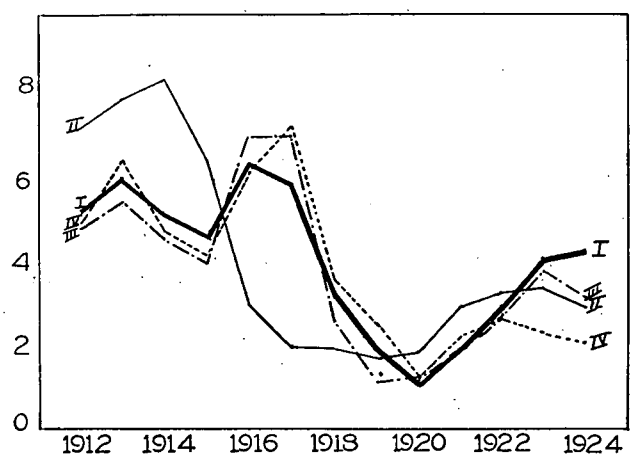

Chart 5—Death Rates from Alcoholism, per 100,000 population, in Four Groups of States, (as classified below)

Group 1
(Federal Amendment)
California
Connecticut
Kentucky
Maryland
Massachusetts
Minnesota
Missouri
New Jersey
New York
Pennsylvania
Rhode Island
Vermont
Wisconsin
Estimated population in 1912—39,521,701

Group 2
(Dry 1916) (By State Law)
Colorado
Washington
Estimated population in 1912—2,012,061

Group 3
(Dry 1918)
District of Columbia
Indiana
Michigan
Montana
New Hampshire
Estimated population in 1912—6,924,663

Group 4
(Dry 1919)
Ohio
Utah
Estimated population in 1912—5,354,136

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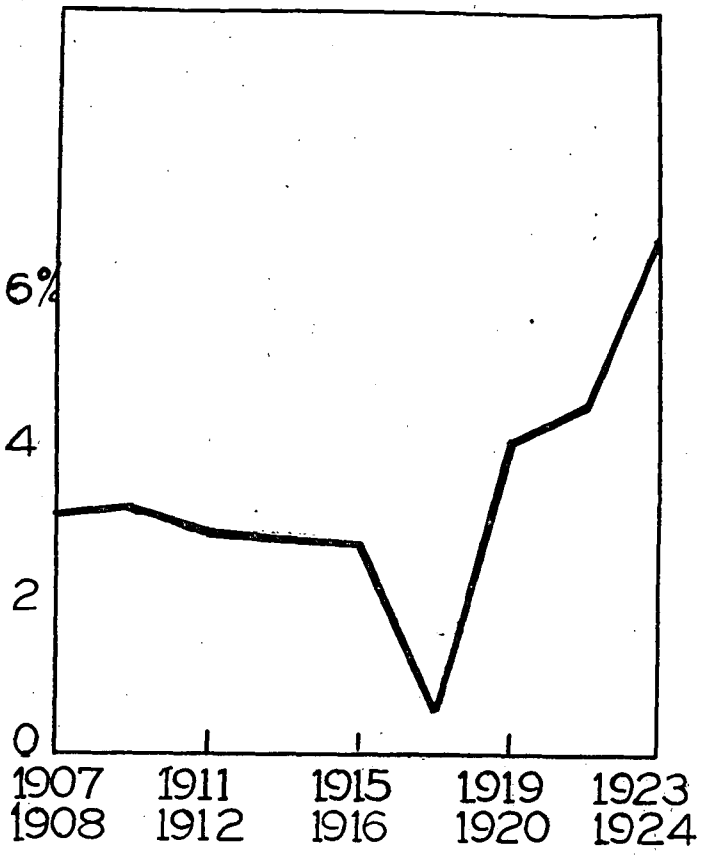

Chart 6—Percentage of Deaths of Females from Alcoholism that occur under Twenty-five Years of Age, United States Registration Area, 1907-1924

The death rates from alcoholism for each of these groups during the years 1912 to 1924 inclusive are plotted in Chart 5. Only in the second group does the decline in the death rate appear as a phenomenon distinct from the influence of the Great War. In the other three groups, although prohibition became operative at different times, the fall of the death rate took place at about the same time and in each case *before* the prohibition law. Indeed the first group, the last to go dry, is the first to show the decline in death rates.

Group 2, therefore, is of special interest as showing an aparently effective working of legal prohibition. Note that the death rate before prohibition was uncommonly high; that here, too, the death rate began to fall before the law went into effect, and that today the death rate from alcoholism is roughly one quarter of what it used to be before the decline. I venture the following explanation:

Excessive drinking in these two states constituted such an obvious scandal that a wide-spread popular movement for temperance was aroused. When a prohibition law is supported by a general popular sentiment in its favor the law (or perhaps it would be more accurate to say the popular sentiment) is effective. This theory is almost purely deductive; the only evidence that I can adduce of the popular sentiment is the voting in the legislative bodies of the two states on the ratification of the Eighteenth Amendment in January 1919:

	Senate		House	
	For	Against	For	Against
Colorado	34	1	63	2
Washington	42	0	90	0

Of the other states under consideration only Michigan and Utah show comparable majorities in their legislatures, and in both of them the death rates from alcoholism are low at the present time. In fact, as Chart 5 plainly demonstrates, the states that adopted prohibition as a state law all show low and declining death rates from alcoholism as compared with the states which became dry by the Federal Amendment. In the case of the latter the death rates from alcoholism are almost as high as before the war and they are still on the up grade.

One further observation of some importance to sociologists has emerged from these inquiries. It concerns the present tendency for the youth of this country to take up the drink habit. Considerable evidence has accumulated that such a tendency does indeed exist; see for example the recent book by Judge Ben B. Lindsey of the Juvenile Court of Denver, The Revolt of Youth. If there is a real movement of this kind afoot it should appear in the age distribution of those who die from alcoholism. Fortunately our Census Bureau classifies deaths by age as well as by sex. From this source I have obtained the total deaths from alcoholism and the number of deaths of young persons under twenty-five years of age, for each sex and for the years 1912 to 1924 inclusive.

It will be seen that the rise in deaths in the younger age groups is mostly, if not entirely, due to an increase in the deaths among young women. Chart 6 shows graphically the proportion of all female deaths from alcoholism that occur under twenty-five years, from 1907 to 1924. Two year intervals have been used in order to smooth out fluctuations due to chance alone. The marked decrease during the two war years is certainly significant. In my opinion it is due to the substitution of the excitement of war for the excitement of drinking in a class of persons for whom the war provided a very large (*Continued on page* 596)

DEATHS IN REGISTRATION STATES FROM ALCOHOLISM BY SEX AND AGE—1912-1924

YEAR	MALES			FEMALES			BOTH SEXES		
	Total deaths	*Deaths under 25*	*Per cent under 25*	*Total deaths*	*Deaths under 25*	*Per cent under 25*	*Total deaths*	*Deaths under 25*	*Per cent under 25*
1912	2811	68	2.42	372	11	2.96	3183	79	2.48
1913	3326	67	2.01	418	8	1.91	3744	75	2.00
1914	2881	58	2.01	376	14	3.72	3257	72	2.21
1915	2522	54	2.14	279	7	2.51	2801	61	2.18
1916	3717	68	1.83	444	12	2.70	4146	80	1.92
1917	3328	39	1.17	381	2	0.53	3709	41	1.11
1918	1897	20	1.05	185	1	0.55	2082	21	1.01
1919	1161	23	1.98	122	6	4.92	1283	29	2.26
1920	739	14	1.89	70	2	2.86	809	16	1.98
1921	1452	48	3.31	121	5	4.13	1573	53	3.37
1922	2028	49	2.42	172	9	5.23	2200	58	2.64
1923	2833	65	2.29	279	21	7.53	3112	86	2.76
1924	2813	78	2.77	285	18	6.31	3098	96	3.10

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THE DAY-BREAK CALL

By GWENDOLEN HASTE

DECORATIONS BY THOREAU MACDONALD

"Far, far off the day-break call—hark! how loud and clear I hear it wind;
Swift! to the head of the army!—swift! spring to your places,
Pioneers! O pioneers."

The Chosen

Through the villages a word,
Dimly whispered, only heard
By those listening to the sound
Of a voice along the ground.

Neighbors cluster, singing, working;
They chatter together on little streets,
But sometimes an old man, telling his memories,
Calls up the rattle of sharp drum beats.

Commerce will some day build us a city,
Men have prophesied vaulting changes,
But last week, an Indian out of the prairies
Talked of treasure beyond the ranges.

Here we have land and corn to harvest,
For our children food and a bed,
But today a trader, drifting the river,
Showed, topping his cargo, a buffalo head.

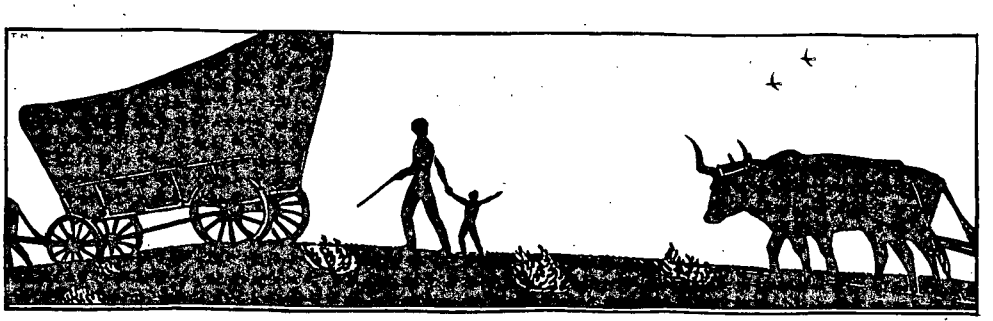
Lay your musket on your knees,
Drive the oxen through the trees.
There are men to stay and sleep.
You've a perilous crop to reap.

The Child

So small to start upon so long a trail—
Dusty feet scuffling beside the team,
Watching a squirrel flicker out of sight,
Waterbugs skate superbly on the stream.
The world will change beyond that furthest hill—
Will it be level when we reach the top?
Perhaps there'll be a lake, a swamp, a bear!
Perhaps there'll be a deep and frightful drop
Into a valley with a waterfall.
There goes a woodpecker—a bluejay. See!
What's hiding there behind that hickory stump?
Young eyes awake to the shudder of each tree,
Young feet already burned and calloused, sped
Upon long miles of danger and delight,
Young lips with but one question—what's ahead?

The Wedding Journey

Love that is not content with fire and garden
But says farewell to villages and peace
To ride with the dimming year into the sunset
Hunting again that hidden ageless fleece.
Love that is proud and vigorous and fearless
Riding the hard roads in the smoky haze,
While the bright forests burn, and mellow sunlight
Slants down across the ripe October days.
The acrid dawn, the slumbrous burning noon—
Love in the prairie night beneath the moon!



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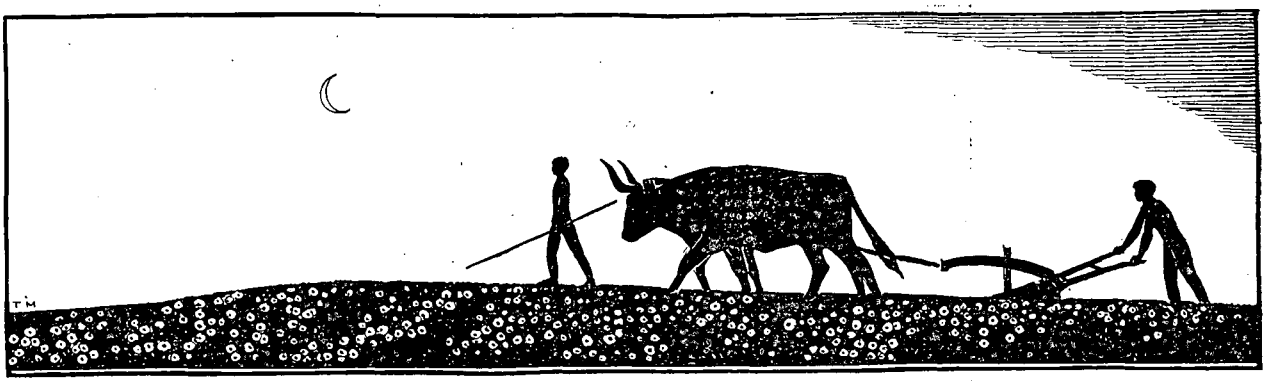


The Oregon Trail

Dust,
White dust.
Smooth and pale,
So deep on the trail
That looking back
You can see no track.

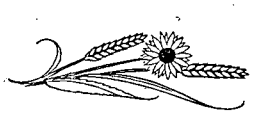
Dust,
A thick grey crust
On faces and hands.
Smothering sands
Drowning the team
In a whirling stream.

Dust,
A demon thrust
In the wagon bed
By the sleeping head.
Stopping the breath
Hurrying death.

Dust,
Dreadful dust.
Where the wagons rust
And the white bones rot,
By wolves forgot,
Lay the lonely dead
In their dusty bed.

The Homestead

After a long day comes the evening,
Sacred and clear. The slender smoke goes up
Into a gentle sky of early spring.
These two shall sit before the cabin door
While the strong tidal river
Pours slowly to the distant western ocean.
Far off where little foaming ripples quiver
Across a prow, high-curved and stained with red,
Strange songs drift landward from dark alien lips.
The slap of oars, the sad barbaric tones
Tremble across the moving, singing waters
To those at rest upon the threshold stones.
There will be joy and many sons and daughters
Born to this land of plenty and content.
It is a good land which the Lord has given.
Here by the Jordan have they pitched their tent.



Epilog

Build with shivery, catching breath,
Build from tears and dreams and death
Towers giddy to the sky,
While the roaring trains go by.
Build on ancient field of wars
Villages and crossroad stores.
Thread the startled plains with wire.
Pile the towers higher.

Rear a people swift and proud,
Insolent, forgetful, loud.
Give them to the city street.
Let them choke the plains with wheat.
Let them pry the hills for gold.
They are bold.
Open lies the honeyed land
To their careless hand.

There is one who still remembers
But tomorrow and the embers
Will be cold.
No one left whose blue eyes hold
Pictures of that bloody journey,
Of that black and desperate tourney.
Dig a grave beneath the sky.
Build the towers high!

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Courtesy of Boni and Liveright

Dutch Joe: by Robert Henri

Twigs of Prejudice

How They are Bent—and Unbent—in Childhood

By SIDONIE MATSNER GRUENBERG

IN the course of his development a child acquires all kinds of prejudices; prejudices against certain kinds of food, or against greeting with the left hand, or against men with whiskers, or against people with complexions unlike his own. He also acquires what eventually constitute principles of conduct: He turns to the right when passing others, on foot or in a car; he takes his hat off on entering a church or a dwelling; he stands at attention when the flag passes; he pays his rent on the first of the month, or at least by the tenth. From a psychological point of view, the conduct which seems to be guided by principle and that which seems to us to be determined by prejudice may both come to be established by exactly the same kinds of experience and process. And from a practical point of view it is not always easy to distinguish between them because of the almost irresistible tendency in all of us to rationalize. If we knew how our attitudes were acquired, we might perhaps be better able to deal with them.

Since the earliest impressions and reactions find their place in the home, it is the home that is properly the source of prejudices, although we know that it is not to be held responsible for all of the results. But something would be gained if parents and others who have to do with young children were conscious of the many casual influences they exert. A mother's attitude toward a Swedish cook or Italian vegetable dealer may mean a long-enduring hostility on the part of the child toward all Swedes or all Italians. The father's comments on the carelessness or inefficiency of a worker of specified category, or his stumbling over an outlandish name, may mean perhaps a strengthening of the child's confidence in himself and in his own people; but it may mean also arrogance and unreasoned dislike of foreigners in general, or of particular groups. The child generalizes from very little data; and he does not have to check the validity of his generalizations. The mother is exasperated because the Irish maid left some dust under the dresser; the general rule becomes, Irish are dirty. The father, it may be, was irritated one Monday morning because so many of the men were away from work—drunk, probably; the world ought to know from this that workingmen are irresponsible or drunkards. And so on day after day. Here an explosion of temper, there a mere grimace, only rarely a deliberate formulation of a judgment—but for the child the net result is a class name firmly cemented, by angry or unkind feelings, to a derogatory adjective. The child soon becomes an adult, retaining the habit of generalizing without having learned the need or the method of checking; he is a person full of prejudices.

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To protect children against these results means being constantly on our guard; for even where the parents do not entertain the specific prejudices, it is easy enough for the child to construct them. If you say or imply that a particular person is not all that he should be, which is of course true enough, the child may remember only that people of this class are lacking in the virtues and decencies, and since every person belongs naturally to several classes at once, you cannot be sure that the child selects the significant group. The particular person may have been offensive in his business dealings only, but to the child he may be preeminently a Methodist, or a Nordic, or an iceman, or redheaded, or merely fat. In the end there is no defense except the casting out of hates and fears and jealousies and superiority complexes on the part of every one of us old enough to ask questions about the meaning of life and the values in life: then the children will be guarded.

IT seems impossible for a group of even exceptionally tolerant and thoughtful people to agree on what constitutes desirable attitudes in these matters. Unconscious and rationalized bias persists even on the part of those adults who give attention to the problem. Still more important in some ways is the conflict between the values implied by our religious or philosophical ideals and the standards imposed by our cultural traditions. I believe, for exemple, that all persons should be treated on their individual merits without any prejudice whatever as to racial or other group characteristics, and I resolve to conduct myself accordingly. I find it possible, therefore, to associate comfortably with Catholics and atheists, with Swedes and Italians, with Republicans and Democrats, with unionists and scabs. But I may find insurmountable my repugnance to certain other classes of people, as for instance, those who spit in public places, or those who diffuse the odor of spearmint in all directions, or those who delight in shady stories. Do not our very education and culture make us exclusive? I may want my children to associate with all kinds of religious or political or racial ideas, I may want them to become acquainted with many types of humanity, both for the sake of widening their understanding and sympathies, and for the sake of being consistent in my support of the principle of tolerance; I may balk, however, at associations that make me fear a possible corruption of taste, or manners, or speech.

WHEN we come to consider ways and means we turn at once to the educational process, for very few people who have actually studied the subject will today maintain that the prejudices we have in mind are in any sense inborn. Endless illustrations are to be found of the facility with which children come to accept association with children of a different race. It is certain at any rate that the child can normally learn to tolerate or even to like, where he learns to dislike. The school, however, finds practically all of the children that come to it already set in their attitudes and would have to begin with a problem of undoing the work of earlier influences.

If we admit that this problem properly concerns the school, there is the further question of method. Should we make a direct attack upon racial intolerance, or should we attempt to guide children's attitudes into new inclinations incidentally and indirectly? Should our curriculum provide special study material designed to counteract the influence in this respect of the home, the newspaper, the movies, the gang, the playground; or should our inculcation of wider tolerance, fairer attitudes, more generous sympathies, be effected as part of the general purposes of the school? Those who have come to distinguish the purely intellectual aims of school work from the subtler results in feelings, appreciations, tastes, would of course incline to the latter type of solution. The possibilities open to the school of cultivating mutual understandings, and of quickening appreciation and sympathy for essential human needs and desires, are by no means to be realized through standardized academic processes. We should expect the children to acquire the desired attitudes from their teachers —if the teachers themselves had them. We say that the personality of the teacher is more potent than scholarship and syllabi, and certainly it is so in matters that pertain to the emotions. But as one teacher in a western city points out, in reply to a questionnaire on the teaching of racial tolerance, "The child acquires the attitude of his parents, and the teacher is invariably chosen, in the United States, from that element of the population that is imbued with considerable prejudice." This would seem to insure for us a closed system, but the situation is not hopeless. There are a few teachers at least who are critical; and generally speaking the habit of asking questions is—though slowly—growing in respectability.

One line of development open to teachers of imagination and initiative is that of working with parents and other members of the community outside the school. This does not mean that more effort should be devoted to the well-intentioned but often bigoted and intolerant drives to "Americanize" the foreigners; it means merely that teachers should make an effort to become acquainted with the parents for the purpose of—becoming acquainted. If we honestly believe that all elements of our complex community have substantial contributions to make, we must make an honest effort to find out the resources of our heterogeneous population, and above all it should be the business of teachers to try to understand. From this effort should come opportunities to help, especially where the parents face the problem of understanding and guiding their own children. Prejudices are by no means confined to the groups that are advantageously situated. The daughter of a Negro who has been prominent in ameliorating the conditions of his race refused to have at her party a classmate because she was Jewish. And the chosen people themselves, perhaps as frequently victims of blind hostility as any group, are not altogether without prejudice.

There is a great deal of evidence to show that children are generally unaware of group differences before the age of eight years. It would seem that much might be gained during the early school years by giving the children opportunities not only to play freely in mixed groups, but to learn from their reading of the folk tales and fairy tales of other lands and races to understand and so to appreciate other groups. I would emphasize especially the difference in this respect between books of travel and description on the one hand, and the indigenous story on the other hand. The former gives the child a picture that is almost inevitably colored by the very prejudices—even if they are friendly—that we seek to avoid. The latter presents peoples through their own voices, so to speak. Free association by young

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children is of course the ideal mode of avoiding group prejudices. The vicarious experience of the story, the pageant or theatrical performance, the discussion of problems by older children, are more than bare substitutes for such direct acquaintance; they are necessary supplements here as in other fields that demand educational expansion. The distinction between the feeling which children may derive from folk tales and mythologies and legends and the feeling which well disposed uplifters attempt to cultivate by elaborating the charms and virtues of the little brothers of various hues, is illustrated by occasional occurrences at school assemblies or commencement. The announcement of honors or prizes won by colored children, or by children recently arrived from abroad, is often more vociferously applauded than the announcement of similar distinctions won by what we consider ordinary children. This excess of admiration may mean only that we recognize the handicaps that have been overcome; but too often it means that we are overcompensating a vestige of early hostility.

THERE was a mother who was bound to save the disadvantaged from humiliation or suffering, and to save her own child from the moral degradation of race prejudice. When her little boy of three or four years spat at his colored nurse, the mother took prompt action to teach the child sympathy for the handicapped. She pulled the top of a black stocking over the child's head and cut holes in it for the eyes and mouth; then she made him play in this make-up on the porch for an hour every day—to teach him how it feels to have a black face! Waiving the mother's lack of understanding of her own child, her failure to see that the offensive act was directed not against a black face, but against authority or against unpleasant interference with his own desires, what does her penalty mean as to her own attitude toward Negroes? Apparently tolerance here had not gone much farther than a determination to be kind to the oppressed, an attitude of pity not unmixed with disdain or condescension.

Within the development of democratic sentiments there has been emerging a revolt against many of the older group prejudices; and while acknowledging that democracy demands broader tolerance and sympathy, we may fairly ask whether this revolt has not at times over-reached itself. A "nice" middle class mother was commenting on the treatment her children were receiving in one of the most progressive schools in the country. "If my children were only colored they would get their share of attention in school," she said. Under the most favorable circumstances so far attained, that is to say, we stand up straight enough to lean backward. Neither in the school nor in the community at large, neither for those who have the advantages nor for the victims of discrimination, is any benefit to come from a mere negation of differences among people or among groups; and nothing is to be gained from a simple reversal of objectionable attitudes. If we are on the wrong track, we cannot be assured of arrving at our destination by the simple trick of going in the opposite direction.

Three lines of work have been suggested for most schools or other agencies concerned with systematic educational efforts.

The element of justice, which everybody accepts "in principle," can be made a part of the conscious idealisms through school instruction and other activities, and projected to problems of group relationships through discussions and through dramatization. What does "fairness" demand in the various situations that children can understand? What conditions exempt us from being fair? What classes are to be excluded from fair dealing, or from fair treatment?

The element of understanding, of knowing, is largely intellectual, and is to be cultivated by recognizing that we are exposed to misinformation by those who misrepresent, exaggerate, distort the truth. As in controversial matters generally, children must be taught how to find reliable information as well as to accept with caution whatever may affect our attitudes. There should be opportuntiy to see representatives of various groups at their best; and to realize that while we cannot indict a whole nation, there are all kinds of people in every group, even our own.

Closely related to a clearer understanding of the characteristics and qualities of various peoples and races is the problem of developing an appreciation of various groups in terms of their past achievements and contributions to the common heritage of the race, and currently, to the daily production of the material and spiritual things we value.

SUCH education is of course not a matter of lesson assignments and recitations, nor is it a matter of special subjects of instruction. It means the continuous utilization of every opportunity presented in every subject of instruction; it means the humanizing of geography and history, of science and mathematics; it means the arrangement of pageants and art exhibits and entertainments in which all the children represent their respective groups as well as their individualities, and eventually the dramatization of situations in which the child may project himself whole-heartedly into an alien personality and acquire through his own creative action a genuine sympathy.

Through all this he should get some insight also into the common aspirations of mankind, the common efforts, the common difficulties and sufferings, and so arrive at an appreciation of what is essential in our humanity, and learn to distinguish the essential from the incidental, the superficial, the separating factors.

More difficult than the problem of organizing instruction and school exercises to cultivate honest regard for all individuals is the problem of guiding and managing the associations of members of different groups. On this point the danger of undertaking too rapid an adjustment should be stressed. The one thing most zealously to be avoided is the danger of hypocrisy. A church or a national agency for promoting educational or welfare objectives may easily enough adopt resolutions renouncing all discriminations. It is a different matter when in practice those in charge of a Sunday school or a summer camp or a scout troop have to deal with the actual habits and customs and feelings of ordinary people, even if they have themselves transcended early or unworthy prejudices.

As far as we find it feasible we may encourage children playing together, informally or in teams, taking part in theatricals and in athletic contests, and so on. But if we attempt to override existing prejudices by sheer force of authority, we are likely to defeat our purposes. Here if anywhere we must make haste slowly, realizing that we have to deal with something that has had a very early start in the life of each individual, and that has received constant reenforcement from a thousand details of daily life.

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Horizon Lines

A Monthly Survey of Our New International Frontiers

By JAMES G. McDONALD

Church or State?

WILL Calles go to Canossa? Will the Mexican "revolutionary" presidents, like the Holy Roman Emperors and like even Napoleon Bonaparte and Bismarck, find the Roman Church unconquerable? A compromise solution of the present crisis may have been found before these lines appear. But a final determination of the underlying issues involved in the crisis must wait at least a decade and perhaps much longer.

The "Kultur Kampf" in Mexico, like the quarrels which divided church and state in most of the earlier conflicts, is superficially political, fundamentally social and economic. The issues in the Mexican impasse involve directly or indirectly most of the basic principles of the revolution, none of which is more vital than the secularization of the schools. The government insists that only through the drastic enforcement of the constitutional restrictions can the church be kept out of politics and its powerful support of the reactionary commercial and landed interests of the country be destroyed. The Church retorts that under the guise of law enforcement Calles is making war upon religion itself. Both sides, exasperated by what in one sense has been a century-long struggle, seem this time determined to fight the battle to a decisive conclusion.

According to the constitution of 1917—the Magna Carta of the revolution—all religious denominations are forbidden to own real estate or mortgages on such property; to own church buildings or any other buildings; to possess invested funds or other productive property; to maintain convents or nunneries; to conduct primary schools; to erect or administer charitable institutions; to solicit funds for the support of church buildings; to hold religious ceremonies except in church buildings.

The ministers of religion may not (1) criticize the fundamental laws, the authorities or the government; (2) vote, hold office or assemble for political purposes; (3) inherit real property except from blood relatives.

Moreover no assembly of a political character may be held in a place of public worship; no political party may bear a name indicative of any religious belief; no religious periodical may comment on public affairs; no studies carried on in theological seminaries may be credited in a state university; official permission must be procured in order to open any church for public use; state legislatures may determine the maximum number of ministers of religious creeds according to the need of the locality; marriage is a civil function though a religious ceremony may follow.

Most of these regulations and prohibitions are not new; many were incorporated in the constitution of 1857, others were added in subsequent reform laws, particularly in those of 1874. They represent the state's seventy years' cumulative efforts to weaken the power of the Church in education and politics. The law of June 14 this year, which, signed by President Calles on July 31, precipitated the present bitter phase of the struggle, is merely a drastic effort to enforce the constitution.

Why should Mexico deny to the Church many of the prerogatives which are freely accorded it in Protestant countries? The more than four hundred years of Mexican history since the Spanish conquest give the answer. The Church during the colonial period became very wealthy and, except for brief intervals, during the period since independence, has exercised a powerful influence in politics. It has always been closely allied with the large propertied interests. And it has steadily opposed the radical and revolutionary efforts at reform, even when these were led by Catholic priests. Calles insists that even now the Church has not accepted the revolution in good faith, and is, in effect, in rebellion against the government. The Mexican hierarchy, supported by the Vatican, insist that it is merely fighting for the freedom of religion.

The alignment of forces in conflict is somewhat confused, but the major divisions are clear. The bulk of the converted Indians, the women in general, and many of the Spanish aristocracy are, without doubt, loyally supporting the Church. Public opinion in some of the agrarian districts, too, seems to be sympathetic with it.

The government has behind it the three great forces which made the revolution possible—organized labor, the agrarian reformers and the army. The bulk of the rank and file of the trade unionists and almost all of their leaders are enthusiastically supporting Calles. With somewhat less unanimity the leaders of the movement for the return of the former communal lands to the Indians are pro-Calles. No important army leader has taken issue with the President. General Obregon's unqualified endorsement of the government's actions, late in July, illustrated the unity of military opinion. It is not surprising that these three different but vigorously active groups have thus united against the Church. The revolution in 1911 was essentially anti-clerical.

IT is significant that though the constitutional prohibitions and the recent enforcement legislation apply equally to Protestants as to Catholics, the former insist that they see no occasion to protest. They say, in effect: We have been obeying the law and shall continue to do so; we do not teach religion in our schools; our ministers who actively exercise the clerical functions are Mexicans; the churches as such do not hold property; the ministers do not participate in political agitation. Privately Protestant leaders frequently add that of course some aspects of their work could be carried out more effectively if there were fewer restrictions. But almost invariably they insist that many of the government's drastic measures are necessary if the social and economic program of the revolution is not to be sacrificed.

Fortunately this conflict does not involve the United States. It is esentially a domestic matter with which our

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government as such can have no concern, unless, as seems very unlikely, American property and American lives are endangered. Therefore, despite the vigorous agitation of some Catholic leaders here, the State Department is not likely to express a judgment on the issues, much less make a formal diplomatic protest.

The suggestion of a few weeks ago that the embargo on the export of arms to Mexico should now be raised originated obviously with the munition makers—never scornful of an opportunity for business—and with those who are always anxious to discover occasions for friction between the two countries. To change an existing regulation at this juncture, thus facilitating the arming of Calles' enemies, would be an unfriendly act. Fortunately, as so frequently in the past, Mexico is insured against American interference by the deep divisions of opinion within the United States. If the majority of Catholics favored action by Washington, it is certain that the vast majority of Protestants would oppose it.

Except therefore for the actions of the Vatican and the Catholic hierarchy throughout the world, Mexico will probably be permitted to settle her problem in her own way. It would be interesting to speculate why Calles went so much farther than seemed essential for his avowed purpose, and what will be the result. But to discuss the first question would lead only to vague surmises and to try to answer the second would be to risk prophesy in a peculiarly unpredictable situation.

Who Began the War?

WHO started the war? Article 231 of the Treaty of Versailles solemnly indicts Germany:

> The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies.

After America's entrance into the struggle it was "unpatriotic" not to accept without question the theory of Germany's sole responsibility. Now, less than seven years since the Allies forced Germany to assume this tragic responsibility, the work of a small group of historians here and abroad has made the charge appear fantastic. Today only the naive or those with closed minds credit the childish conception that the world conflict was deliberately planned and precipitated by a small coterie of ambitious militarists in Berlin.

The "revisionists" have worked havoc with the war-time mythology. The latest and most extreme statement of the newer point of view by an American scholar is contained in Professor Barnes' volume just issued.* His conclusions may be briefly summarized as follows:

(1) The European state system after 1870 rested on a powder mine of nationalism, militarism, secret alliances, and imperialistic aims. This made the war possible but does not explain why it came in 1914.

(2) The Franco-Russian Alliance, concluded by 1894 was, after 1912, transformed into an offensive agreement through the energetic manipulations of Poincaré and Izvolski. The French premier, later president, agreed to support Russia's seizure of Constantinople and the Straits while the former Russian foreign minister, then ambassador to Paris, promised to support France's determination to regain Alsace-Lorraine. To secure these ends they manouvered the Balkan situation so as to create a crisis likely to result in a European war under such conditions as to involve England against Germany.

(3) In the spring of 1914, the Serbian general staff, with the cognizance of important members of the Serbian government, plotted the assassination of the Crown Prince of Austria.

(4) After the assassination, the French and the Russians seized upon the impending clash between Austria and Serbia as an excuse for the desired European conflict. Poincaré was all the more anxious to have the war then because of his fear that the growing friendliness between Great Britain and Germany might ruin his plans.

(5) The Franco-Russian procedure under these circumstances was to indicate a show of conciliation while secretly inciting each other to war and manouvering Great Britain into the conflict.

(6) The Russian general mobilization undertaken with the full connivance of the French was ordered thirty-six hours before similar German action and at a time when diplomatic negotiations were moving rapidly toward satisfactory settlement. Mobilization was universally understood at that time to be tantamount to war. "Hence the Russian general mobilization not only initiated military hostilities, but was also the sole reason for the failure of diplomatic efforts."

(7) Great Britain, refusing to try to restrain either Petersburg or Paris, was "inevitably drawn away from her encouragement of the German efforts towards a diplomatic settlement of the crisis and into the support of the military aggression of France and Russia."

(8) The United States entered the War in part because the British blockade of the ports of the Central Powers led us to have our chief financial stake in the Entente, and partly because of the pro-British sympathies of Ambassador Page and President Wilson, which made it impossible for them to attempt to hold England strictly to international law on the seas.

Professor Barnes therefore concludes that "the only direct and immediate responsibility for the World War falls upon France and Russia, with the guilt about equally distributed. Next in order—far below France and Russia—would come Austria, though she never desired a general European war. Finally, we should place Germany and England as tied for last place, both being opposed to war in the 1914 crisis. Probably the German public was somewhat more favorable to military activities than the English people, but, as we have amply explained above, the Kaiser made much more strenuous efforts to preserve the peace of Europe in 1914 than did Sir Edward Grey."

An analysis of all these theses would necessitate a volume to match Professor Barnes' 750 pages. Certainly he effectively destroys the theory of a wholly pacific and unprepared France and Russia set upon by a Germany determined to hack its way into a place in the sun. His evidence that neither Poincaré nor the high Russian officials were adverse to war is convincing. Similarly his sharp analysis of Grey's apologia makes clear that the invasion of Belgium was for the British foreign minister at least, an excuse and not a cause for Britain's entrance into the war.

But the whole of his case against the Allies would be much stronger if he did not seek to prove so much and did not so jauntily attribute diabolic cunning and far-seeing Machiavellian astuteness to the villains in the piece. Moreover, just as he is too cocky about the evil designs of the Allied leaders, he too easily and too completely whitewashes the Central Powers. Austria, he admits, wanted a war with Serbia, but only "a local punitive war, while the plans of France and Russia envisaged a general European conflict." He forgets that Austria knew that she was risking the danger of a general war.

(*Continued on page* 602)

* The Genesis of the World War, An Introduction to the Problem of War Guilt, by Harry Elmer Barnes. Knopf. 750 pp. Price $6.00 postpaid of The Survey.

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EDITORIALS

AFTER eight months of open warfare, there is still small hope of peace in the Passaic textile industry. Early in August the 8,000 members of the United Front Committee, the free lance union organized and led by Albert Weisbord, a young Harvard Law School graduate, delegated plenary powers to a citizens' committee to reach a settlement of the long, three-cornered struggle between the mill workers, the mill management and the United Textile Workers, the textile organization of the American Federation of Labor. This committee, chosen by the strikers, is composed of W. Jett Lauck of Washington, D. C., who was secretary of the War Labor Board, Henry T. Hunt, a former member of the Railroad Labor Board, and Helen Todd, for some time a factory inspector in Illinois. Frank P. Walsh was a committee member *in absentio*. After two weeks of quiet but apparently effective work, the committee brought about an agreement between the U. T. W. and the left wing United Front Commiteee. The A. F. of L. group agreed to the formation of a Passaic union under the jurisdiction of the United Textile Workers. The strikers agreed to the one condition imposed by the union, namely, that Albert Weisbord and his score of associates sever all connections with the strike and the Passaic organization. In commenting on the transfer of authority Mr. Weisbord reminds his followers, according to The Times, that "I have repeatedly said that I would be glad to step aside at any time in the interests of the workers." He added:

> It should be remembered that from the very beginning I have repeatedly stated that we should join the main stream of the American labor movement as represented by the American Federation of Labor . . . We did not wish to form another and dual union, separate and apart from the textile union of the American Federation of Labor. Rather has it always been our aim to form one united front of the workers against the united front of the bosses, to organize the unorganized workers on the basis of a struggle against the present system of exploitation and to amalgamate all unions in the textile industry into one powerful union, taking in all the textile workers in America.

Colonel Charles F. H. Johnson, vice president of the Botany Mills and generally regarded as the spokesman for the Passaic mill owners, dashed the hopes of those who saw this action as a step toward settlement by refusing on behalf of his company "to deal with any outside organization or bodies" in meeting its "own problems." The World quotes him as saying that as the Botany Mills had been able to hire at the wage they offered all the help needed, the strike was now considered over, and adding:

> We have made no commitments beyond those that we stated early in the strike, that we would recognize fully the rights of our own employes to organize. We have said frankly to the representatives of the American Federation of Labor that the situation was not one in which their services could be helpful.

Once before, following the 1919 strike, a well organized textile union in Passaic was handed over to the United Textile Workers by its leaders. It gradually disintegrated. Since that time, the A. F. of L. has made no effective effort to organize the Passaic district. (See The Survey, April 1, p. 10.) It remains to be seen whether under A. F. of L. leadership the organization which Weisbord has built up and held together through all the hardship of an eight months' strike will continue or whether in the face of this rebuff it will fall to pieces, leaving the whole difficult job to be done again.

HOWARD UNIVERSITY, largest of the institutions of higher learning for Negro youth, has ended a period of discord (see The Survey, Sept. 1, 1925, p. 581) with the election of a Negro president to succeed the Reverend J. Stanley Durkee, resigned. Except for the two years when John M. Langston, a distinguished Ohio Negro of an earlier generation, served as acting president, the leadership has been in the hands of white men. Two-thirds of the trustees, headed by Dean Charles Brown of Yale, are white. With Colonel Theodore Roosevelt as chairman of the nominating committee, the trustees first chose Bishop J. A. Gregg of the African Methodist Episcopal Church, now stationed in Africa, and a former president of Wilberforce University. Bishop Gregg declined the office.

Still convinced of the wisdom of departing from precedent, the trustees then elected Mordecai Johnson. His acceptance brings to the institution a comparatively young man, but one whose extraordinary competence and personality offer for Negro youth intelligent guidance and the direct inspiration of reasonable example. He is a Tennessean by birth and received his Bachelor of Arts degree from Morehouse College in Atlanta, where later he became an instructor. From the University of Chicago he received the degree of Bachelor of Arts and from Rochester Theological Seminary that of Bachelor of Divinity. Since 1916 he has been pastor of a Baptist Church in Charleston, West Virginia. In 1922 he became a Master of the Science of Theology at Harvard and in 1923 Howard made him a Doctor of Divinity. He comes to the institution untouched by the heated discussion that has centered about other candidates of much larger administrative experience.

The action of the trustees has about it an admirable faith in the capacity of Negroes for leadership and a commendable courage. For the most serious objection to such a step has been the fear that Congress, which during the past 47 years has appropriated about four million dollars to the school, and philanthropists as well, would not respond readily to

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the financial appeals of an institution presided over by a Negro. Prospects of difficulties on this score are discounted by the success of a growing number of Negro institutional heads. While the issue is immediate and local, the change of policy in an obviously important instance marks a new period in Negro education.

THE British coal crisis has dragged through the summer and in tactics it begins to degenerate into the dreary staleness of trench warfare. Yet capable observers report that class feeling, engendered by the stoppage, is now sharper and more bitter than at any time during the dramatic nine days in May which Lord Balfour called "an attempted revolution." Philip Kerr, secretary of the Rhodes Trust, a lecturer at the Williamstown Institute of Politics, and guiltless of any stain of Socialism, recently prophesied a great increase in the revolutionary element and of the belief in revolutionary violence among the British trade unions unless the nation's employing class rapidly revise their present "static, socially unprogressive, satisfied" attitude toward property and industry.

Wilfrid H. Crook, a British-American economist, on the faculty of Bowdoin College, who is spending his summer in England studying the industrial situation (see The Survey, July 1, p. 419) calls the attention of The Survey to the intensification of feeling on both sides of the coal struggle:

> I encountered scattered evidence of a most self-satisfied feeling of "caste" among those in authority in the first weeks of my visit to Britain [Professor Crook writes] but, as the weeks pass and the mining lock-out drags on past its thirteenth week, the expressions of this class feeling occur much more frequently and more openly. When, in June, Lord Hunsdon, at a London Conservative meeting, protested against public funds feeding miners' wives and children so long as the miners *"were our enemies,"* it was felt that his was a voice crying in the wilderness, and rather bad form at that. Today there are many who dare echo that view, and act upon it.
>
> The guardians of Lichfield, seat of a bishopric, attempted to stop all relief whatsoever to miners' dependents. The public outcry resulting caused them to reconsider and to grant a pittance of *sixty cents a week* to a wife, and some *twenty-five cents* a week to each child. The Minister of Health . . . has ordered his inspectors to see "that no hardship is inflicted."
>
> In Bolton, a textile city of Lancashire, every applicant for relief is reported to have been given a printed notice setting out the clause in the Vagrancy Act that threatens the husband with prosecution for *neglect of his family*. Moreover all relief must be taken in an institution, namely the poorhouse, which inevitably means splitting up the miners' families. Many other districts are following suit in reducing relief rates, holding apparently the view of the Sunday Times editorial that "one factor that may make for an early easement of the situation is a stiffening on the part of the local authorities in the grant of relief to distressed miners' families. They are refusing to continue a dole which is only necessary because miners will not return to work, and they are reluctant to play Mr. Cook's game by subsidizing the lock-out."

Perhaps the most striking evidence of the increasing tension in the situation is the storm of invective with which press, business men and rank-and-file miners met the proposals of the bishops of the Episcopal Church, which were accepted in part by the mine leaders. These church leaders secured from the Miners' Federation officers an agreement to accept arbitration in wages and full acceptance of the Samuel Commission report, if for four months the miners were taken back to work on the old terms and hours, while the Commissioners themselves worked out the practical application of their proposals. Meantime the Government was to promise to put these proposals into effect and to provide a further subsidy for the interim. Professor Crook comments thus on the reception which this proposal received:

> Instead of recognizing that the Church leaders had achieved something that Government, mine owners and even the T. U. C. General Council had failed to win, in the willingness to take arbitration on wages if settlement was not otherwise arrived at, prime minister and cabinet alike pour scorn on the churchmen for entering a sphere in which they have no place. . . . Bishops and Church leaders meet the full force of invective from press and business men for prolonging a stoppage that they are "wholly incompetent to settle." . . . As I write, a miners' delegate meeting from all over Britain has declared for at least two more months of struggle unless the owners change their terms. Many delegates even attacked Cook and Smith, alleged "wild leaders" of the miners, for going as far as they did in the new offer made through the medium of the church.

Professor Crook points out that "The cost of such four month subsidy, or, as the Church leaders suggest, 'a temporary loan to the industry,' would be about the cost of three days continuance of this struggle to the nation's trade. Sir Hugh Bell, one of Britain's industrial veterans, estimates that the general strike and the mine stoppage together have cost Britain nearly a billion dollars already.

"A curious comment on it all is the fact that just before the great lock-out started Sir Alfred Mond, himself a great captain of industry in coal and allied chemical products, and recently a convert from the Liberal to the Conservative party, put forward a scheme of settlement not far different from this suggested by the churches. . . . Yet because the churches' scheme seems to struggle-blinded partisans to smack of truckling, ever so slightly, to the stubborn miners, presumably another cool billion must be thrown after the first, and what is far worse, a starvation settlement be effected that will leave a deep and permanent revolutionary spirit broadcast among the British working class."

BY ferry and flivver, by sea and by land and through the air, folks come back to work after Labor Day—as Mrs. Bruère so pleasantly implies in her frontispiece for this issue. Labor Day, late this year, adds for many workers a last long mouthful to the summer's feast of leisure. Next year it will be a little different: every new calendar brings a varying pattern of "long" and "short" holidays. Some of us like it that way; some of us wish things were neater. To the growing number of those who argue that a set of months and weeks standardized like Ford parts would make business run more smoothly, George Eastman adds his name in a recent issue of Nation's Business. He would favor thirteen months of twenty-eight days each, with a Year Day between the last day of the old year and the first of the new. He ought to know: he standardized photography, which, like the calendar, follows the sun. Logically, he is right. But if the diurnal dance becomes a lockstep, and calendars last forever, what will the butcher's boy do at Christmas?

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Letters & Life

In which books, plays and people are discussed

Edited by LEON WHIPPLE

THE Renaissance in Dixie is proven by the birth of a local criticism. For you can't make a dent in an old regime until its youth grow conscious of its faults, see better ways, and dare talk of both. For two generations criticism was strangled in the South, ridden out of town on a rail, laughed to death, or swamped in spread-eagle oratory. Malcontents there were, of course, but they had no organs and no audience. That is why The Advancing South by Edward Mims, professor of English at Vanderbilt University, is in truth a phenomenon. Ten years ago it wouldn't have been written: first, because much of it had not happened; second, because nobody would have listened; and perhaps third because it would have been too risky. Men were pilloried for less than this book; and even today Professor Mims shows such manly courage that I—who studied at the University of Virginia and edited in Richmond and so learned something of Southern public opinion—take off my hat in admiration.

For this volume is a sincere, frank, and not mealy-mouthed measuring of the South's present social and spiritual stature. The author makes his own home-thrusts at his home-land, and fortifies them with the stern strictures of other native sons. Here is not Yankee prejudice, but loving justice to one's own faults and virtues. For example:

> The stage seems all set for wonderful progress; the obstacles seem to be removed; and something happens; there is a resurgence of the old reactionary spirit, policies, and ideas. And in some respects the South looks worse to other sections of the country and to its own intelligent minority than it has looked at any time within the last decade or more . . . Progress at one point does not mean progress at all points . . . Of what avail is the enormous growth of factories if we are to "bury our Anglo-Saxon" under a system that is paternalistic and feudalistic? If good roads are to connect towns in which Philistinism is raised to the nth degree, why rejoice in their extension? What good is the abolition of illiteracy if literacy leads to so meager results? Why give money to higher institutions of learning if they are threatened . . . by a negation of the very spirit of inquiry and research that scholarship demands and specially when some of these institutions are supine to the point of conformity and convention? The progress in religion as evidenced by the statistics of members and by enormous funds for church building has often been associated with a bigotry and intolerance that takes us back to the Middle Ages for a parallel. . . . And yet it is my contention that the situation, bad as it is, is not as bad as it seems. . . . Southern people have a way of being over-optimistic as to immediate results. The South has come a long way, but there is still a long way to go before the forces of sound and intelligent public opinion can prevail. There are things being said and done in the South that Northern readers do not know about. . . . There is a lack of cooperation among progressives, while the forces of reaction are united and aggressive.

The great value of this book is that it does record some of the things being said and done that the North does not know about. And they are fine things, wonderful promises of which Professor Mims is rightly and emphatically proud. Here is in fact an honor roll of persons, and movements, and institutions that toil with vision and heroic energy and selfless devotion to mold the New South. They are critics and plan-makers, but the real Renaissance is not yet—for the reason so clearly seen by the author:

> The trouble is that the Southern states still have a great mass of uneducated people, sensitive, passionate, prejudiced, and another mass of the half-educated who have very little intellectual curiosity or independence of judgment.

It seems to me I have never read a sentence so packed with wisdom about the South as that. Will such a prophet be without honor in his own country?

So we have here a record of isolated and sporadic signs of the future Renaissance, not a story of mass movement. The map of the Solid South is here stuck full of vari-colored pins, each marking a victory or a portent. Blue pins for some tales we already know: Walter Page and his helping hand to all southern progress; Dr. Seaman Knapp and his Farm Demonstration miracles; Clarence Poe of The Progressive Farmer at Raleigh, N. C., who with an audience of 400,000 is guide, philosopher, and friend to the rural South that dreams of scientific farming and a sweeter life; D. A. Tompkins who built up the cotton-mill industry along the Carolina Coast and put J. P. Caldwell in charge of the Charlotte (N. C.) Observer as an independent critic of social and political conditions; Herty who saved the turpentine industry ten million a year by teaching them how to tap the priceless trees; George Gordon Crawford who built up the steel industry at Birmingham through the Tennessee Coal and Iron Company and planned a town and a social service system to help solve his labor problem; J. B. Duke and his princely $40,000,000 foundation for humanitarian and educational purposes which, the author believes, is a sign that "the individualistic and long poverty-stricken Southerner is slowly coming to play the role of philanthropist." But what will be done with the forty millions is not told.

Green pins, say, for education. The Scholars and Critics of Chapel Hill take a whole chapter, for the University of North Carolina is the cultural center of this Renaissance. Here we find the admirable Journal of Social Forces, offspring of the Departments of Sociology and Rural Economics, and men like Howard Odum, and E. C. Branson; here is the best graduate school in the South; here everybody not only has a book (a bit rare in the South), but has written a book; here is a University Press on the Oxford or Harvard model; here is Professor Koch and his Carolina Playmakers (and writers) and Paul Green with his grim dramas of the black and white folk he knows, and his editing of The Reviewer, a literary periodical. Here in short is a university like a dynamo energizing a state and a whole section. Green pins too mark other education

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foci, and there are the thrilling tales of how Trinity College (now Duke) and Vanderbilt fought the good fight—and won—for academic free speech.

The map glitters with red pins for writers for the South has always been vocal: Robert Lathan who won the Pulitzer Prize for asking quietly what the South expected to do in politics; Julian Harris, son of Uncle Remus, who dared in the Columbus Georgia Enquirer-Sun write about The Empire State of Illiteracy—his own, and fought the Klan until they threatened to lynch him; Douglas Freeman who with John Stewart Bryan's News-Leader in Richmond is leading liberal thought. In pure letters, the trend is from Romance to Realism (or perhaps Criticism) says Professor Mims, and he records how O. Henry spoofed the Southern tradition, and James Branch Cabell has invented a land of chivalry for the express purpose of mocking it, and Ellen Glasgow and Mary Johnston have "brought realism across the Mason and Dixon line." But the South is not yet bearing many of this sterner guild, and the explanation is perhaps in its reading habits, or lack of them, which are analyzed with a pathetic sincerity.

The author is better on education, journalism, and literature than he is on economics and politics. He never seems quite to penetrate into the psychological, racial, and geographic bases here. He agrees that the South is not furnishing her old leaders or her old contributions to political philosophy, and leaves us with Lathan's question: Where shall we take our stand?

The author is too much of the present South not to have his blind spots. His chapter on the Negro stresses the work of the Interracial Commission, Dr. Dillard's achievements with the Jeanes and Slater funds, the Rosenwald schools, Hampton and Tuskegee. He records bright spots of cooperation between whites and blacks in the South. But he does not mention the cultural ambitions of The New Negro though he does say Dr. Du Bois and Walter White express a new bitter confidence that tends to inflame the Southern brother. Nor do I recall that he shows clearly how much of the impetus for Negro education and amelioration of his conditions had its impetus in the North. He finds Northern intellectuals and inert Southern leaders produce a friction that will demand all our skill in cooperation to surpass. In the final chapter on religion we find again leaders of light and liberalism like Dr. William Poteat of Wake Forest, a Baptist, and Bishop Edwin D. Mouzon of the Methodist church, and many among the Episcopalians. The obscurantism at Dayton did not represent all the forces in Southern religion. But here as in politics it is the masses led by demagogues of the pulpit who set the standard. The liberal churchmen are separate white pins on the map, shedding what light they can.

When you have finished reading this almost painfully just picture, done doubtless with agony by a loving son, you will feel sure of three things: that so much liberal leadership and education must guarantee an enlightened populace in time; that few men in North, East, or West, could transcend their own prejudices and neighborhoods as does this teacher of English; and that he has courage. If not, he would never have dared call his book The Advancing South. Hitherto, you know, the South couldn't advance because it was always in the lead. LEON WHIPPLE

THE ADVANCING SOUTH, *by Edwin Mims. Doubleday-Page. 319 pp. Price $3 postpaid of The Survey.*

The Healing Beauty

OUR literary editor from his retreat in the Catskills writes to instruct me that in dealing with The Verdict of Bridlegoose I am to take "the social, not the literary slant." There, it seems to me, is one of those false alternatives that my friend Alexander Black in his American Husbands has so neatly disposed of:

> Ask a hundred people, "Which do you prefer, Wagner, or ragtime? summer or winter? city or country?" Eighty of them will not resent the affront. . . . A free initiative does not have to hate something to establish its liberty. It may love both. On the other hand, it may hate both. To struggling minds it is often a fantastic relief to discover, with regard to a vast array of paired appearances and conditions that had seemed to say, "Choose ye between us," that the challenge is fraudulent, that they can have both—or neither.

Why this dichotomy, Mr. Editor, between social and literary? Is it not the peculiar virtue of The Verdict of Bridlegoose that it is at once socially significant and permeated by an exquisite literary charm? What is the book indeed but a sublimated "case record"?

I grant the warning is not without justification. Sociological literature, in spite of the fact that it ostensibly deals with the living ways of people, is notoriously dreary. Social work still bears the stamp of charity's early preoccupation with human misery and the gloomy side of man's terrestial estate. Yet the social settlements long ago bravely threw overboard the puritanic notion that beauty is wicked, and ugliness the fatalistically appropriate environment of the poor. Some day all social workers will discover the transcendent therapeutic value of beauty and its joyful pursuit.

There was a man plagued with tuberculosis, landing in New York a penniless immigrant, taking his place in the dejected cue of an employment office, forced by poverty into the squalor of old city tenements, yet fighting his way back to health by his sheer love of beauty and his determination to find it in a burdock, struggling for life in a sidewalk grating, in the faces of vagrant men and women, in the sky, the mountains, the sea. Everything he sets eyes upon reveals healing beauty to him, beauty with occasional Rabelaisian touches that add the tang of ploughed earth.

The volume contains a whole gallery of acid-etched portraits of literary contemporaries from Amy Lowell to Mencken and Dreiser. Woven into it is the story of his own courtship, an exquisitely delicate idyll. But it is as an autographic case record in which the "social" is transmuted by "literary" art into beauty that it is particularly notable.

Think of a man who has taken refuge in the mountains to make a stand against tuberculosis writing this entry in his notebook:

> In the white moonlight, as we lay in bed, we would sometimes be waked by the yapping of a fox, making its way across the sloping field, its stealthy paws scarcely leaving an indent on the crisp, sparkling floor over which they trod. Once I witnessed a very curious scene. I awoke suddenly to find myself watching a skunk dancing an arabesque on a level space in front of the well, a lonely, silent arabesque, for the benefit of our cat, which sat before it with pricked ears. And as I watched this animal in its gambols, rolling over and over, and frolicking sideways, I could not but feel astonishment that God should have conceived the whimsy of giving so quaint an animal so merry a heart.

And this, on his return to his hall bedroom after a constitutional through the city streets:

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On one occasion I saw a woman being taken to Jefferson Market prison. Two constables were carrying her and the one behind, who held her by the wrists, seemed to take deliberate satisfaction in allowing her gray hair to drag along the pavement. . . . It must be acknowledged that it is extremely hard to think of the human race as noble. . . . Let us be grateful that though our kind can outrage the virginal surface of the earth, yea! and the pure atmosphere around it, with every kind of abomination, it is still incapable of tampering even in the least degree, with the august progression of the moon; still less with the punctual bands of Orion!

Men live by the love of work, by loyalty in love, by reticence, modesty, chastity; but they live by beauty, too, and its healing magic. What a difference it would make if doctors, nurses, all manner of social workers and civil reformers could feel and know the truth of this. For the delight of their souls and the good of those to whom they minister, I urge them to read The Verdict of Bridlegoose.

R. W. B.

THE VERDICT OF BRIDLEGOOSE, *by Llewelyn Powys. Harcourt Brace Company. 204 pp. Price $2.50 postpaid of The Survey.*

Strata

WALTER WHITE'S second novel, Flight, is a much better novel than Fire in The Flint, and subtler criticism of the white and Negro relations in the United States. It is probably poorer propaganda, less harsh in plot and action, and less obvious in meaning. Its peculiar social value is in the cataloging of generally unsuspected stratifications in the Negro millions. Its center design, the "flight" of Mimi, a lovely Negro girl of Creole blood, from her birth-place in the shadowy and scented ancient regime of New Orleans, via Atlanta and Philadelphia to Harlem, and then "across the line" into marriage with a wealthy white youth who lives on Washington Square, New York, provides an ideal frame-work for revealing differences inside the Negro race.

The best writing is about New Orleans and the dreaming life of her father, Jean Daquin. Clearly, Mr. White knows and loves the semi-tropical, yet continental town, and paints a scence full of the beauty of color and scents and gentle feeling. But a hustling second wife marries Jean and plunges him into the insurance business in Atlanta. Then we see, through Mimi's eyes, that the New Orleans Negro is not the Negro of Atlanta. Jean and his daughters are Catholics and in the old French town, the Church provided a special niche for them. But in Atlanta, the Church has to bar them out. The Atlanta Negroes are pictured as already becoming materialists and go-getters. Mimi, with genuine selflessness, gives herself to a weak young Negro with some education who flickers out when the unlicensed baby comes. Mimi refuses a forced marriage, goes to Philadelphia, and the rest of the story is woven around her love-inspired struggle for her little Jean.

Then Harlem, the Negro melting pot, with many new types, claims the girl. But Mr. White does not seem to penetrate Harlem very deep, or paint it very real. Nor does he convince us of the truth of the dress-making salon of which Mimi finally becomes director after she "goes white." In the white marriage, Mr. White successfully resists the temptations to obvious melodrama, but also seems content with the surface of the situation rather than with the possible psychology. For a curtain Mimi slips out of her home for freedom, her child, and her own people. The moral is that having tried the best and the worst of both races she, from the call of the blood and conscious choice,

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will end her flight among the happy Negroes who are not yet "mechanized," who still laugh and who are not social hypocrites.

Many excellent scenes lend distinction to what is in essence not a new theme save as the color scheme lends novelty. The glimpse of the Atlanta race riot is sharply etched, and the study of the miniature Main Street of the Negro with its "society" and castes is full of humor. But I feel, perhaps unjustly, that Mr. White's work fails in one of two things: either there is so little real difference between the lives of the juxtaposed races that the idea of a distinct Negro culture falls flat; or else Mr. White, in spite of an almost unparalleled knowledge of his own race, fails to give us the soul of its peculiar life. This book is not more Negro than Fire in The Flint, but less. It is better in the sense that it more closely approaches the conventional pattern. It is more sophisticated, better designed, more artful in craftsmanship, but in white, not Negro craftsmanship. It contains no elemental emotion, no broad sunlit Rabelaisian humor, no folk-lore, no rhapsody of style or naive splendor of language. Indeed, the language is notably dull and stereotyped—perhaps because Mr. White had to steal time for his writing in the cracks of his investigations. "Memorable night". . ."bitter travail of soul". . ."she surreptitiously devoured the tragedy of Tess"—those are the clichés of white novels.

Really Mr. White owes us a preface. Is he a propagandist? a social critic? a Negro proving his race can write admirable pattern novels on Negro material? or a creator with a literary gift as original and self-sufficient as that in Bre'r Rabbit folk-lore, the spirituals, and jazz? We certainly welcome Mr. White's achievements, but we somehow feel excluded. He must know wonderful things—brutal, lazy, bloody, singing, groping things—but he will not tell the tale to us. We can "roll our own" novels of this genre. But we haven't "the makings" of the things he ought to write.

FLIGHT, *by Walter White. Knopf. 300 pp. Price $2.50 postpaid of The Survey.*

WAR, LAW AND ALCOHOLISM

(*Continued from page 587*)

number of thrills. The mobilization of male companions may also have had something to do with it. Before the recent increase of deaths from alcoholism can be attributed to the influence of prohibition it must be shown that a corresponding increase has not occurred in other countries such as Great Britain. There are many other possible explanations, such as the influence of the war, of the automobile, or simply the present wave of independence among young women who have largely thrown over the traditions of the previous generation and who seem at present, some of them, to have little but a philosophy of hedonism to put in their place. This is not an attack on their sex. It is to be noted that there are still many more deaths of men under twenty-five than of women of the same age.

I have to thank Dr. Davis of the U. S. Census Bureau, Dr. Bigelow of the Massachusetts State Board of Health and Dr. Hampson Jones of the Baltimore City Health Department for allowing me to use official statistics that have not yet been published, and also Professor Lowell Reed for valuable advice in the conduct of this research.

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from the current parents' bulletin of the Raymond Riordon School for Boys, Highland, Ulster County, N. Y.

MANY a real prospect for fame has been salted down to the commonplace by having to fall in line and lock-step with the rest of the crowd. There are certain conventions of dress and conduct that fit all of us and these should in no wise be neglected; but when it comes to issuing an order that Jones, Brown and Smith shall think in the same tempo and deliver in the same set of percentage marks, then injustice is being done education and grave harm being done the sprouting adolescent. . . .

Some folks think "individual instruction". means just a tutorial process. That's deadly—don't you know that? Can't you see that it's the ideas one gets from his companions that give one a sense of comparison and open a new vein of thought? . . .

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THE PLASTIC YEARS AND THE OPEN MIND IN AMERICA

(*Continued from page* 571)

deal with this question in terms of some contrasts between the two countries, keeping as close as may be to the American dialect, in these comparisons.

Comparisons between America and Denmark—between the large and populous nation and the small—may seem to be ridiculous. But it is quality, not quantity, that makes life significant; and in the quality life of the countryside and the village, Denmark need fear no comparisons. America may in this particular at least well play the role of student to the smaller state, and try to learn the secret of that quality, and whether in any fashion or form, that way of life may be imported into our own land, or be grown and domesticated within our own villages and our far-reaching countrysides.

First, let us mark the full contrast. Denmark is a little land, with a total area of some 16,000 square miles: America is nearly two hundred times as large. Denmark has a population of about three and a half millions: America more than thirty times as many inhabitants. Denmark has few natural resources: little beyond her soil for agriculture and the wealth of her surrounding seas. America has unbounded soils, forests, mineral and metal areas, and waterpowers too great for calculation. America is drawn on the great scale, Denmark, by contrast, on the small.

Or, consider matters of race and language: Denmark is almost 100 per cent pure Danish both in race and in language—whatever being "pure" may mean. America, on the other hand, has come to include almost a hundred races and languages, and there are few areas still remaining where "the native American" "holds the fort"—whatever "the native American" may be. Which is the more advantageously placed—the little nation with a single race and tongue, or the greater nation with its many races and its babble of tongues? Most people with whom I have talked have all too quickly declared: "Oh, well, a little nation like Denmark, with its one race and its one language, can have what it likes in the way of education and civilization. But we—we are too much mixed up: we can have nothing, except a big school machine for mixing us up still further!" The Danes, however, turn that argument around: "You Americans," they say, "with power and wealth beyond the dreams of Europe can have whatever you want. But we— a little people—have to be very careful and thoughtful as to the things for which we spend our money and our energies and enthusiasms!"

Let us turn next to the culture resources of the two peoples: Denmark has her ancient folk cultures—mythology, music, songs, tales, poetry, dances—within which her life is deeply rooted, at least in the rural and village areas. In addition—and somewhat by urban contrast—she has the classical cultures of the West, and the Christian culture of the churches. To these, the modern centuries have added the heritage of science and the culture that inheres in this most modern movement of the mind. How much of these has America, for all her wealth and power?

The "native American" of puritan ancestry has little or nothing of the ancient folk-life of his Anglo-Saxon forbears. His neighbors of the southern mountains, coming of a less grudging strain, have retained much from Elizabethan England, and earlier. But they have retained it almost unchanged so that they no longer know what it means: its connotations are of an ancient England, not of America of this twentieth century; nor is it generally intelligible to this modern America.

We do have the great areas of folk-cultures: almost all our "alien races" have brought color, life, music, ritual and dance with them. Our Negroes give us glimpses into the heart of Africa. Our Italians dramatize days "south of Naples." Our Czechs still dance to measures learned in village homes in the hinterland of Prague. But where shall we find folk songs that tell of America's inner, older life? Or dances that reveal the ancient struggles of America? Or lyrics that thrill us with the aspirations of America? What have we more than Old Black Joe; The Cow-boy's Lament; and The Side-walks of

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New York? It may be that in the long process of becoming a "folk" we shall develop folk schools, and gain the sort of culture that is the strength of the Danes, today.

Meanwhile, we do have large (library) shares of classical culture—which become for some of us "a little Latin and less Greek," when it has been properly measured and credited by a university. We have, also, endless varieties of "Christianity," which, though many of them lack the living quality of the one whose name they bear, yet all of them are ready to show their faith by their works to any who doubts their credentials. The intolerance of our knight-errant fundamentalists is one of the wonders of the world to the Dane of the tolerant village.

I talked with a village pastor about the Scopes case which was on trial at Dayton, Tennessee, while I was in Denmark, and which was largely reported in the Danish papers. "Such a thing could not happen with us," said this religious leader of the countryside.

"Why are you so sure of that?" I asked with some irritation.

"Because we believe in ideas," was his reply. "We use science as the tool of our practical living. We do not fight ideas, just as we do not fight machines: we welcome them both; we use them both; and we would just as soon think of fighting an eclipse of the sun by means of the police as we would of thinking of fighting ideas by police power."

We Americans have science, too. Or we once had it. Whether we shall keep it or not is another question. The Bible Crusaders, the Defenders of the Faith, and the Knights of the Supreme Kingdom have determined to put evolution out of America. But— if evolution goes, then everything that can rightly be called *science* must go, too, and nothing of our boasted "age of science" will remain but some children's toys! The republic of science cannot be divided against itself!

What, then, have we left of culture? We have little folk-culture, except those alien types of which we are not greatly proud. We do not understand and therefore cannot use our classical inheritance. We have made bitterness of much of our so-called Christianity. And we are eager to legislate science out of existence! What will remain? The culture of Rotary Clubs, bridge parties, employers' associations, and the police beating down defenceless strikers? Shall we go on and legislate *mind,* too, out of existence? Or will the non-use of mind after science is outlawed bring its own inevitable decay? And will some future wanderer from Denmark watching our moronic descendants be constrained to say:

"They thought themselves greater than Old King Canute who, in his arrogant days, tried to hold the sea to certain bounds. Canute learned his lesson! But the Americans would not permit themselves to learn; and Nature, mercifully has taken away from them all power of learning! Refusing to evolve, Nature proved her own dominion by permitting them to slip back the other way!"

I may be permitted, perhaps, to linger here long enough to record my own belief that this provincialism is not the ultimate spirit of America. It is a natural, but passing phase of our life on the frontiers. The wilderness taught us physical adventuresomeness, so that we conquered the continent, and filled the land with inventions that have transformed life. But the frontier also over-emphasized the significance of the individual, and it filled us with fears. Now we are a bit too self-important about the ownership of our property, and the superiority of our own beliefs. Once we feared Indians and rattlesnakes. Now we fear "aliens" and evolutionists. Just now we are very serious about our supreme enjoyment of these childish fears. That will pass—as we grow up. Before us lies an adult education—into which we are rapidly passing. We shall come to believe in freedom again, and in cooperation, and in science, even as the Danes have done. We shall accept the *idea* of inventiveness, as well as the invention. We shall come to believe once more in *mind,* as well as in habit and custom; and in individuals who possess minds, as well as in mobs that possess nothing but emotions. That future America is on its way to us—in these very repressions that seem so important to us now. Our capacity to stand up under comparisons and contrasts, to use our minds analytically at times, and not always

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dogmatically, will be one of the basic indices of the approach of that better day, and that more real America.

I should like to go into further contrasts between the Danish and the American types of community, which have grown out of the Danish village and American frontier conditions, respectively. I should like to show more fully how the Danish farmer controls his own economic destiny to a degree unknown in America, save in certain limited areas. I should like to comment upon the permanence of the Danish farming community as compared with the impermanence of the American country-side which knows increasing numbers of abandoned farms, year after year. But space will not permit. I know it will be said that the Danish farmer lives by British industrial development: that he can do what he has done because Britain buys his products. My only reply to this is that he competes with the British farmer in British markets, and asks no favors.

I asked Mr. Alfred Poulsen, patriarch of the folk highschools, what seemed to him the likely future of the Danish village in view of changes coming upon agriculture round the world. I said to him:

"A young fellow in Roskilde told me he felt sure the Ford would be the ruination of the Danish countryside just as it had been the destruction of village life in many parts of America. What do you think?"

His reply was characteristically thoughtful:

"Our young people are a bit over-fearful," he said. "That is natural: they love our village life and want to preserve it. The city is bound to grow somewhat in proportion to the village, because our machine agriculture calls for more factories to make the machines. Some young people naturally belong in cities. But most of them, after they look the city over, return to the village to live. The city has nothing the village may not have—except noise. And besides, we have seventy-five years the start of the Ford!" He was referring to the fact that the folk highschools have been in existence that length of time.

And so—we come back to the folk highschools with their seventy-five years of actual history in the village and the country-side; with their unquestionable achievements in releasing and developing the understanding of the individual and the community; with their sturdy promise that, even for the future, they will release and discipline the native intelligence needed for the control of the emerging new conditions in life and economy and industrial relationships. The folk school and the folk community are inseparable: they are—in a very real sense—not two entities but a single reality looked at from two different points of view. The fuller bearings of this illuminating fact we must now more completely explore.

Always we come back to the folk highschools! It was as early as 1832 that Nicholai S. F. Grundtvig—later to be named "Bishop" and The Prophet of The North—laid down the fundamental contrast upon which these schools have been developed. A democracy, he said, needs at least two types of schools, since in a democracy there are at least two fundamental values that must be conserved by educational methods and no single type of school can be trusted to deal with both these values intelligently, dispassionately, impartially. Those two values are first: *knowledge*, and second: *intelligence*. These are not the same, though they are often confused, and in most schools they are quite thoughtlessly regarded as identical. But knowledge is of things, events, data of the world; and intelligence is capacity to criticize old knowledge and to develop new knowledge. It seems likely that in a very minute percentage of the population—say, about two-fifths of one per cent—these two coalesce, become one: knowledge infects intelligence, intelligence makes endless use of knowledge. This two-fifths of one per cent of our school population make up the "good pupils"; they prove "what the school can do when the pupil works"; they justify present teaching methods. Hence, they hold everything to present levels; and for some 996 out of every thousand pupils in our schools they make life a burden, a nightmare, a more or less complete frustration.

But Grundtvig realized, nearly a century ago, the fallacies of this sort of unrelieved mingling of learning and intelligence in schools, which results, not in an intellectual life, but in *intellectualism*. He wrote:

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Academic life tends peculiarly to lead bookish men into false paths unless it is continuously corrected by an education that comes not out of books but out of the life and work of the people, and which compels the academics to give, now and again, their absorption in "eternal affairs" in order that they may consider the problems of the passing moment.

Likewise, this very education that is to come out of the life of the people will shortly degenerate into a specious pseudo-science unless it is continuously compelled by new scientific discoveries to face the facts of current life anew.

Here are the two realities of life definitely recognized and provided for: on the one hand, what we may call *the learning of the ages,* including the organized sciences; on the other, *the uniquely new personality* of each individual. Neither of these may be ignored, or denied, or neglected, without incalculable loss to the world. Humanity cannot afford to miss, or to lose, or to mar either of these fundamentals, if life is to be wholesome and sane, and if progress is to be real. *The world's knowledge* must be conserved, if each new generation is not to be compelled to go back to the far beginnings for its start; but *the new personality* must also be defended from the world's repressions and suppressions, if the race is not to stagnate and decay in the futilities of its own fixed folkways.

This was, in essence, the educational proposal of Grundtvig; and this has been, since 1864, increasingly the effective program in Danish education of the village and countryside. It seems quite reasonable, intelligent, desirable. It has produced quite extraordinary results in Danish life, as we have seen. Why is it impracticable in other lands—in America?

With respect to *schools of learning,* I am not here concerned. Our American schools are almost wholly of that type: the personality of the pupil must carry its own risk in our public and private schools. I do not mean to suggest that our schools do really succeed in getting children to learn: but they do go through the elaborate motions that are believed to be incident to learning; and they do give their pupils certificates which have a monetary value at the end.

But, though we here in America are crying out for intelligence today as never before, we so far refuse to consider the nature of intelligence, and the natural conditions under which it may be expected to develop. We tend to identify *learning* with *thinking, knowing* with *understanding,* and *teaching* with *personal development.* We almost believe, at times, at least, that the ignorance we adults have becomes wisdom when it is inculcated in our children; and we go right on preaching that the problems we ourselves cannot solve will be easily solved by our children after we—in our ignorance—have finished educating them!

But Denmark, with its folk highschools, has as we pointed out at the outset of this article set itself the task of developing the latent intelligence of its populations, just as it has set itself the task of developing the heretofore unrealized wealth of its soils. If space were mine, I should make clearer still the Danish —nay, the wisely human—doctrine that education is a lifelong process; that schools do not educate; that the most that any school can do is to help the individual to find himself, somewhat, and initiate him into methods which he can use for his own self-education. The Danish village is, I verily believe, the best educational instrument in the present world for the development of children and youth to the age of eighteen. The folk highschool crowns this process of community education in the most admirably natural way, because it brings into play, at just the right time in youth's experience, the leadership, the stimulation and the spiritual guidance of the experience of the race as embodied in a few great teachers. The contrast between these *great teaching personalities,* who can hold a class for five months without ever bringing a book between them and their students, and our own *instruction foremen,* who assign lessons in books and listen to recitations with their eyes on the assigned pages, is too wide for simple words to tell; and all such further contrasts must be left with such light as has been thrown upon them, hitherto.

I close with one final comparison and contrast. These Danish schools assume that education is a process in nature, and that it must, like all other natural processes, have its own time and times. Money cannot buy an "education"; teachers cannot compel it. It comes to pass in an atmosphere of social coopera-

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tion and community intelligence. It is something that must happen *inside the personality and experience* of each specific individual. Masses of persons interfere with it: *mind* must have its own individual chance. Examinations interfere with mental growth, as the scratching of chickens in the garden interfere with the germination of the planted seeds. Education is natural growth and it must have its own times.

Shortly after my return from Denmark I was talking with some friends about the application of this program in America. Enthusiasm was rampant. Presently one of the company said: "Lets have a mass meeting and put the thing over!" That is America's present method.

But Denmark began this movement with one teacher and fifteen students, some seventy-five years ago. After all these years, she has probably two hundred teachers, in sixty schools. It was twenty-seven years after the idea was first proposed before the first successful school was opened. This was not mass education. Its essence is an experience in the life of the individual: "The one who is doing the learning must do the learning!" Mass meetings and subscription lists cannot induce simplicity, personal integrity, patience, and faith in the educational processes implicit in nature. America will some day find an education more or less after this Danish type, with individual integrity, individual freedom, individual creativeness, and individual responsibility—all within a real community life—as its objectives. But this will not come by mass meetings. Men could help, if they could believe in themselves. Wealth could help, if it could give and be silent. Numbers will always confuse the issues. And the distractions of sex and social competition and publicity will long tend to make all our efforts superficial and of no avail. We have much to learn.

For we cannot have community education, such as this Danish folk education is, without communities. The community must grow with the individual: the community must make room within its own activities and beliefs, provide time within its own busy affairs, and supply materials of experience within its own ranges of culture, by the use and help of which its own young people—a few score at a time—may have the chance to make up their own minds as to what they are going to do with their own lives. This is the essence of these Danish folk highschools: they are community germination plots, in which the new minds, promising the new intelligence needed for the new day, are defended and cultured, enriched and released into the growing uses and the expanding life of the community, and of the world.

HORIZON LINES

(*Continued from page* 590)

In the same way he accepts as sincere Austria's offer of a pledge not to impair Serbia's territorial integrity. Professor Barnes' critics may be excused for smiling at his faith that such a promise would have been kept inviolate.

His almost completely clean bill of health for Germany cannot be sustained. He admits that the Germans encouraged the Austrian intransigency by giving Vienna a blank check early in July. But he denies, and probably correctly, that this was expected in Berlin to lead to a general war. However, he minimizes the importance of the Kaiser's flamboyant and jingoistic utterances and over-stresses the anxiety of Berlin to check Austria's impetuosity. If in France and Russia there were war parties anxious and ready for the struggle, Gemany was certainly not without its war party too. Only parenthetically and without emphasis does Barnes admit at the very time Wilhelm II was counselling Vienna to be moderate the German military leaders were urging Austria to crush Serbia.

Professor Barnes has been too much the zealous crusader and too little the calm and critical historian. Perhaps he was intentionally provocative as the means of stinging those he criticised into a series of joint debates. Prior to this volume his articles and lectures had had something of this effect. His book will evoke a storm of criticism. Incidentally, his book is an excellent introduction to the whole literature of war guilt, and in any event, he will have done much to destroy even in the popular mind the sanctity of many war-time illusions.

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You Should Weigh—

"STEP right up! Let me guess your weight!" the barker shouts and up steps the laughing, jostling crowd eager for fun. And it seems funny—but in reality the scales are engaged in a serious business. They say to the fat, "Beware—you are in danger!" And to the thin, "Take heed—trouble ahead!"

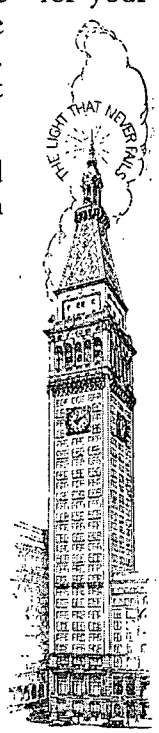
IT is estimated that one-eighth of the people of the United States are overweight to such an extent that their health is menaced. On the other hand, in their efforts to be slim, thousands of girls and young women are definitely undermining their health.

Up to the age of 30 it is well to weigh five or ten pounds more than the average for your age and height. The reason is this: Extra weight in youth is needed to fortify the body against tuberculosis and other infections to which young persons are particularly subject. But from 30 on, it is best to weigh less than the average, particularly as age advances. When food for growth is no longer needed, a smaller amount will replace the body tissues worn out in the everyday business of living. If more is eaten it is apt to be stored away as fat.

Excess weight over 30 may be a predisposing cause of heart disease, diabetes, gout, kidney trouble, high blood pressure, hardening of the arteries and apoplexy. It may mean lowered resistance to surgical operations and to the acute diseases, such as pneumonia and typhoid fever.

Find out the ideal weight for your height and age. If you are too thin or too fat, build up your body or reduce—for your health's sake. But get the advice of your physician first. Do not take dangerous "fat reducers" or "fatteners".

Begin now to work toward your proper weight—and when you reach it, keep it.



Persons past their youth who weigh 20% more than the average have a one-third greater death rate than the average. Those who are 40% overweight have a 50% greater death rate than the average.

The Metropolitan Life Insurance Company recognizes overweight as so serious an impairment among its policyholders that it has issued a booklet which contains much valuable information for those who wish o avoid dangerous overweight.

This booklet tells how a certain group of our own Metropolitan employees were brought back to normal weight by simple diet and exercise. In several cases as much as 50 pounds were eliminated—safely and comfortably.

In this booklet will be found a weight table prepared according to the latest study on the subject, as well as a complete program of diet and exercises that will help you to reduce your weight if you are organically sound.

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WANTED: Experienced case supervisor for Jewish family case agency in a large Eastern city. 5589 SURVEY.

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WANTED: By Jewish organization in New York City. Head worker for group of adolescent girls. Must have training and experience and be equipped to supervise a small Summer Camp. All year work, eight months in New York City. 5602 SURVEY.

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POSITION as superintendent or assistant in child caring institution by man, 38 years of age, married, fifteen years experience in child welfare work. 5603 SURVEY.

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TWO pleasant rooms, with bath and board, at Neighborhood House, a social settlement in San Diego, California. Plenty of sunshine, space and air. An interesting Mexican neighborhood. Apply to Miss Mary C. Snyder, 1807 National Avenue, San Diego, Cal.

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CENTURY old Colonial home for sale. Half-acre garden, trees. Nine rooms, baths, fireplaces, steam, sleeping porches. Adaptable two families. One thousand down, balance seventy monthly. Call Main 4488 for appointment, or write "Owner", 264 Flaxhill Road, South Norwalk, Conn.

"PROGRAM OF A JEWISH COMMUNITY CENTER —AN ADVENTURE IN COMMUNITY CO-OPERATION". Philip L. Seman, Jewish People's Institute, 1258 W. Taylor St., Chicago, Illinois. Single copy $.50.

CHICAGO STANDARD BUDGET FOR DEPENDENT FAMILIES (Revised). Chicago Council of Social Agencies, 308 North Michigan Avenue, Chicago. 25c per copy.

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AMERICAN BIRTH CONTROL LEAGUE—President, Margaret Sanger, 104 Fifth Avenue, New York City. Objects: To educate American people in the various aspects of the dangers of uncontrolled procreation; to establish centers where married persons may receive contraceptive advice from duly licensed physicians. Life membership $1.00; Birth Control Review (monthly magazine) $2.00 per year.

AMERICAN CHILD HEALTH ASSOCIATION—370 Seventh Ave., New York. Herbert Hoover, President; Philip Van Ingen, M.D., Secretary, S. J. Crumbine, M.D., General Executive. Objects: Sound promotion of child health, especially in cooperation with the official health and education agencies.

AMERICAN COUNTRY LIFE ASSOCIATION—K. L. Butterfield, president; Henry Israel, executive secretary. Room 1849, Grand Central Terminal Bldg., New York City. Emphasizes the human aspect of country life. Annual membership $5.00 includes "Rural America" (monthly bulletin) and Annual Conference Proceedings.

AMERICAN FEDERATION OF ORGANIZATIONS FOR THE HARD OF HEARING—Promotes the cause of the hard of hearing; assists in forming organizations. Pres., Dr. Gordon Berry; Field Secretary, Miss Betty Wright, 1601 35th St. N.W., Washington, D. C.

AMERICAN HOME ECONOMICS ASSOCIATION—Alice L. Edwards, executive secretary, 617 Mills Bldg., Washington, D. C. Organized for betterment of conditions in home, school, institution and community. Publishes monthly Journal of Home Economics: office of editor, 617 Mills Bldg., Washington, D. C.; of business manager, 1211 Cathedral St., Baltimore, Md.

AMERICAN SOCIETY FOR THE CONTROL OF CANCER—Dr. George A. Soper, managing director, 25 West 43rd Street, New York. To collect, collate and disseminate information concerning the symptoms, diagnosis, treatment and prevention. Publications free on request. Annual membership dues, $5.00.

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FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA—Constituted by 28 Protestant communions. Rev. C. S. Macfarland and Rev. S. M. Cavert, Gen. Sec's; 105 E. 22nd St., N. Y. C.
Dept. of Research and Education, Rev. F. E. Johnson, Sec'y.
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JOINT COMMITTEE ON METHODS OF PREVENTING DELINQUENCY—Graham Romeyn Taylor, executive director, 50 East 42nd Street, New York. To promote the adoption of sound methods in this field, with particular reference to psychiatric clinics, visiting teacher work, and training for these and similar services; to conduct related studies, education and publication; and to interpret the work of the Commonwealth Fund Program for the Prevention of Delinquency.

NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS—Mrs. Robert E. Speer, president; Miss Mabel Cratty, general secretary, 600 Lexington Avenue, New York City. This organization maintains a staff of executive and traveling secretaries to cover work in the United States in 1,034 local Y. W. C. A.'s on behalf of the industrial, business, student, foreign born, Indian, Colored and younger girls. It has 159 American secretaries at work in 49 centers in the Orient, Latin America and Europe.

NATIONAL CHILD LABOR COMMITTEE—Owen R. Lovejoy general secretary, 215 Fourth Avenue, New York. Industrial, agricultural investigators. Works for improved laws and administration, children's codes. Studies child labor, health, schools, recreation, dependency, delinquency, etc. Annual membership, $2, $5, $10, $25 and $100 includes monthly publication, "The American Child."

NATIONAL CHILD WELFARE ASSOCIATION, INC. (est. 1911; incorp. 1914), 70 Fifth Ave., N. Y. C. (tel. Chelsea 8774). Promotes as its chief object the building of character in the children of America through the harmonious development of their bodies, minds, and spirits. Its method is, in co-operation with other organizations, to originate and disseminate educational material in the form of posters, books, bulletins, charts, slides, and insignia. Through its "Knighthood of Youth" it provides homes, schools and church schools with a method of character training through actual practice. Officers: Dr. John H. Finley, Pres.; Charles F. Powlison, Gen. Sec'y.

THE NATIONAL CHILDREN'S HOME AND WELFARE ASSOCIATION is a federation of pioneer state wide children's home finding oganizations. Dr. George A. Sheafe, President; Dr. Warren B. Hill, Vice President; Herman Newman, Second Vice President; C. V. Williams, Secretary-Treasurer; Dimmitt C. Hutchins, Counsel.

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NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS—Lewis H. Carris, managing director; Mrs. Winifred Hathaway, associate director; Dr. B. Franklin Royer, medical director, and Miss Eleanor P. Brown, secretary; 370 Seventh Ave., New York. Objects: To furnish information, exhibits, lantern slides, lectures, personal service for local organizations and legislation, publish literature of movement—samples free, quantities at cost. Includes New York State Committee.

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NATIONAL LEAGUE OF GIRLS' CLUBS—Mrs. Fannie M. Pollak, president; Mary L. Ely, Educational Secretary. Non-sectarian and self-governing organization of working women's clubs for recreation and promotion of program in Adult Education. Vacation Camps. 472 West 24th St., New York City.

NATIONAL URBAN LEAGUE—For social service among Negroes. L. Hollingsworth Wood, pres.; Eugene Kinckle Jones, exec. sec'y, 127 E. 23rd St., New York. Establishes committees of white and colored people to work out community problems. Trains Negro social workers. Publishes "Opportunity"—a "journal of Negro life."

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION—Anna A. Gordon, president; Headquarters, 1730 Chicago Avenue, Evanston, Illinois. To secure effective enforcement of the Eighteenth Amendment, to advance the welfare of the American people through the departments of Child Welfare, Women in Industry, Social Morality, Scientific Temperance Instruction, Americanization and other allied fields of endeavor. Official publication "The Union Signal" published at Headquarters.

NATIONAL WOMEN'S TRADE UNION LEAGUE—Mrs. Raymond Robins, honorary president; Mrs. Maud Swartz, president; 311 South Ashland Blvd., Chicago, Ill. Stands for self-government in the work shop through organization and also for the enactment of protective legislation. Information given.

PLAYGROUND AND RECREATION ASSOCIATION OF AMERICA—315 Fourth Avenue, New York City. Joseph Lee, president; H. S. Braucher, secretary. Special attention given to organization of year-round municipal recreation systems. Information available on playground and community center activities and administration.

RUSSELL SAGE FOUNDATION—For the Improvement of Living Conditions—John M. Glenn, dir.; 130 E. 22d St., New York. Departments: Charity Organization, Delinquency and Penology, Industrial Studies, Library, Recreation, Remedial Loans, Social Legislation, Statistics, Surveys and Exhibits. The publications of the Russell Sage Foundation offer to the public in practical and inexpensive form some of the most important results of its work. Catalogue sent upon request.

TUSKEGEE INSTITUTE—An institution for the training of Negro Youth; an experiment in race adjustment in the Black Belt of the South; furnishes information on all phases of the race problem and of the Tuskegee idea and methods; Robert R. Moton, prin.; Warren Logan, treas.; A. L. Holsey, acting sec'y, Tuskegee, Ala.

WORKERS' EDUCATION BUREAU OF AMERICA—Spencer Miller, Jr., sec'y; 476 West 24th St. A clearing-house for Workers' Education.

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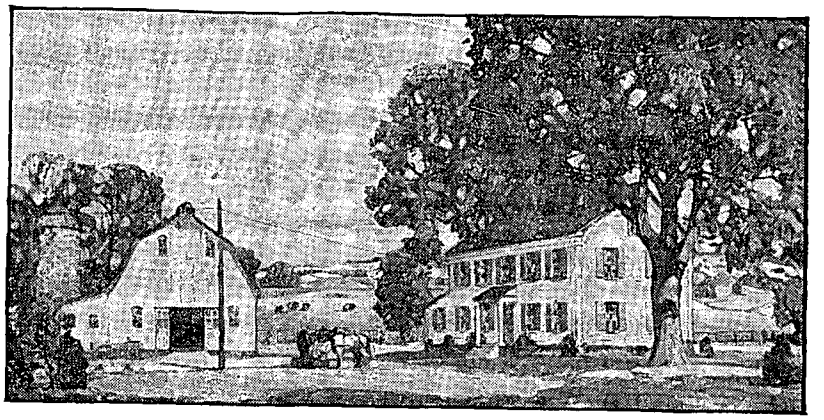

The Telephone and the Farm

THERE was not a farmer in the world fifty years ago who could talk even to his nearest neighbor by telephone. Not one who could telephone to the doctor in case of sickness or accident. Not one who could telephone for the weather report or call the city for the latest quotations on his crops. Not one who could sell what he raised or buy what he needed by telephone. A neighborly chat over the wire was an impossibility for the farmer's wife or children.

In this country the telephone has transformed the life of the farm.

It has banished the loneliness which in the past so discouraged the rural population and drove many from the large and solitary areas of farms and ranches.

It is a farm hand who stays on the job and is ready to work twenty-four hours every day.

The telephone has become the farmer's watchman in times of emergency.

It outruns the fastest forest or prairie fires and warns of their approach. It has saved rural communities from untold loss of lives and property by giving ample notice of devastating floods. Three million telephones are now in service on the farms, ranches and plantations of the United States.

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IN ITS SEMI-CENTENNIAL YEAR THE BELL SYSTEM LOOKS FORWARD TO CONTINUED PROGRESS IN TELEPHONE COMMUNICATION

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ECONOMIC PRIZES

Twenty-third year

IN order to arouse an interest in the study of topics relating to commerce and industry, to stimulate those who have a college training to consider the problems of a business career, and to aid in constructive economic thinking, a committee composed of

PROFESSOR J. LAURENCE LAUGHLIN, *University of Chicago, Chairman*
PROFESSOR JOHN BATES CLARK, *Columbia University*
PROFESSOR EDWIN F. GAY, *Harvard University*
HON. THEODORE E. BURTON, *Washington, and*
PROFESSOR WESLEY C. MITCHELL, *Columbia University*

has been enabled, through the generosity of Hart Schaffner & Marx of Chicago, to offer in 1927 prizes for the best studies in the economic field to certain classes of contestants.

Classes A and B

Class A includes any residents of the United States or Canada, without restriction; the possession of a degree is not required of any contestant in this class, nor is any age limit set. Class B includes only those who, at the time the papers are sent in, are undergraduates of any American college. Attention is expressly called to the rule that a competitor is not confined to topics proposed in the announcements of this committee, but any other subject chosen must first be approved by it. As suggestions, a few questions are here given, and a list of subjects offered in recent years is available on application to the chairman.

1 *The German Monetary Experiences, 1914-1925*
2 *Extent and Effects of Installment Selling*
3 *The Present Position of, and the Problems arising from, the Modern Development of Water Power Resources*
4 *Have the Federal Reserve Notes aided in undue Expansion of Credit?*
5 *The Facts and Consequences of Foreign Investments by Americans*
6 *The Actual and Theoretical Differentiation of Commercial Banking in the United States from Investment and Land Banking*

A FIRST PRIZE OF ONE THOUSAND DOLLARS, and
A SECOND PRIZE OF FIVE HUNDRED DOLLARS
are offered to contestants in Class A

A FIRST PRIZE OF THREE HUNDRED DOLLARS, and
A SECOND PRIZE OF TWO HUNDRED DOLLARS
are offered to contestants in Class B

No prizes will be awarded if, in the judgment of the committee, essays of sufficient merit are not submitted. The committee reserves to itself the right to award the two prizes of $1000 and $500 of Class A to undergraduates in Class B, if the merits of the papers demand it. The winner of a prize shall not receive the amount designated until he has prepared his manuscript for the printer to the satisfaction of the committee.

The ownership of the copyright of studies to which the right to print has been awarded will vest in the donors, and it is expected that, without precluding the use of these papers as theses for higher degrees, they will cause them to be issued in some permanent form.

Competitors are advised that the studies should be thorough, expressed in good English, and, although not limited as to length, they should not be needlessly expanded. They should be inscribed with an assumed name, the class in which they are presented, and accompanied by a sealed envelope giving the real name and address of the competitor, together with any degrees or distinctions already obtained. No paper is eligible which shall have been printed or published in a form to disclose the identity of the author before the award shall have been made. Contestants are warned that in submitting essays in more than one contest they may disqualify themselves by disclosing their identity. If the competitor is in Class B, the sealed envelope should contain the name of the institution in which he is studying. The papers should be sent on or before June 1, 1927, to

J. LAURENCE LAUGHLIN, ESQ.
UNIVERSITY OF CHICAGO
CHICAGO, ILL.

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